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An Eternal Investment

IN these days of enlarging faith and glowing opportunity, we are learning anew that our earthly career is the great beginning; that one must be as big as the thing he wants; that the interpretation of the Divine Spark found in every human soul calls for a new sense of the permanence of a life that feels increasingly the pull of the eternal.

Finding the basis of faith in the living experience of things immortal, we are urged to sanctify life by a profound conviction that God is in it; by a clearly defined purpose to work for God; and by a constant remembrance that without a distinctly religious aim we cannot acceptably serve either God or man.

Many folks seem to think that they can be good without being religious, and not a few think they can be religious without being good. The New Testament standard declares that "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." The call is for personal service and help; a life that does not shelter itself in any selfish seclusion and that does not seek to save itself by any cherished delusion.

In a magazine article on "Father," by Zona Gale, a bit of fine human touch comes in these words, "His first moment of high consciousness came in a watermelon patch. Stooping above a ripe watermelon one September night, a half dozen boys about him, he was struck by a difference and lifted his face. The sky was flowing with light. In the zenith floated a crown, from which poured tides of color. He had not heard of the aurora. The experience was not unlike a vision. When he is asked, 'Did you stop eating melons?' he replies, 'Oh, no, but I ate them and looked up.'" Our life plan calls for an earthly touch and a heavenly contact. To possess the power of a full-orbed life there must be a tremendous interest in others. The man of compelling personality is the one who is very human and is therefore able to play the searchlight of his soul on others, and give them the warmth and vigor of his own heart touch.

Having one life to live are we putting all we can into it? Are we considering where the highest values for the human soul and the human race are

to be found? Are we giving recognition to the fact that everything that is less than a passion for spiritual truth and Christian achievement is unworthy of us? For "God lives, and no precious thing will be lost, if we are heroic enough to follow Him who, on a holy eventide, made as though He would have gone further." In this way a better life becomes the expression of a better thought. The footprints of a life rich with meaning are seen. And no spot is more sacred than the place where we learn our life lessons; where we tread the pathways that lead to character.

We are not living for what we may get, but for what we may be. We welcome a power therefore that gets right at us and cleans up anything wrong in our life. Then we are ready to take our part in the evangelization of other lives. For we have discovered for ourselves that evangelization is interpretation. It tells us what our souls are hungry for. It is a sin not to know the human material with which we have to deal. A large proportion of our fellow men are in a fog with regard to religion. We should give them something constructive. Doubts and difficulties cannot be settled by quoting texts. The great thing is to remember that we grow by sharing, not by getting. One must learn to let go. Selfishness is the death of progress.

The hour calls us to the most glorious enterprise humanity can engage in. It calls to noble aspirations and sublime purposes; to a life of service, reminding us that manhood and womanhood are essentials of character; to take our stand on God's eternal truth and be a blessing to others. "You are so interested in us," came the message to a missionary worker in the great Northwest. "You make us feel we are doing something. You give us courage and cheer and your coming is always something to look forward to."

An eternal investment—the glowing eye; the open mind; the heart touch of world-wide sympathy; the capacity for expression, gleaming with all the light which shines upon loving words, and stamps with the impress of living deeds. Living in such a way we can enter into the meaning of the words of Matthew Arnold,

"In their own tasks all their powers pouring;
These attain the mighty life you see."

W. K. B.

Organized Religion

By RAYMOND CALKINS, D.D.

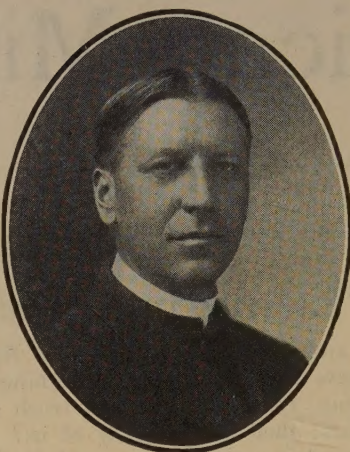
THERE is no mistaking the fact that "the general modern judgment is adverse to institutionalism in religion. In spite of the enormous improvement in the average ecclesiastical attitude and in the average church service compared with a hundred years ago, the sense that religion involves the [acceptance] of the rules and discipline of an organized society; that definite spiritual gains are attached to incorporation in such a society; that church-going and formal corporate worship is a normal or necessary part of a good life, has weakened and actually ceased in multitudes of thoughtful people."* Religion is conceived of as a purely individual affair. People accept William James' well-known definition of religion whether they ever heard of it or not: "Religion consists of feelings, acts, and experiences of individual men in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the Divine." It is these solitary feelings, acts, experiences, which men value today. And they do not see why they cannot have them and enjoy them in their own way without mixing up with a whole lot of people and doing it in their way.

What our generation needs, therefore, is a thorough-going conviction of the value of the church as an institution. It certainly lacks it today. And to the absence of that thorough-going persuasion you can trace every weakness in the cause of organized religion. Because people are not persuaded that the church is essential to real religion, they are haphazard and desultory in their attendance. Because they feel that they do not need it and get nothing from it, they do not pour enough of their life into the worship to give it uplifting and vitalizing power. Because they are not convinced of the service it does, they are niggardly in the amount of time and strength and money that they will invest in it. What is required is a thorough re-education in the value of religious institutions as such. The ordinary apologetic will not avail. The persuasion which alone will meet the issue must rest upon deep-seated and well-apprehended psychological and historical grounds.

The psychological approach to this problem demands a frank facing of the question, "What does a church really do, or what can it do, for a God-desiring individual?"† As a loyal member of a group of God-desiring individuals, what gains come to him which he could not receive in his solitude? In what way does a community of persons who have a common sentiment of belief, a common reverence for God, a common defined aim, make for a furtherance of the spiritual life of the individual?

I

In the first place, association in worship seems to



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keep one's spiritual life and outlook from being one-sided, eccentric, peculiar to oneself. By being thrown with others his spiritual ideas become more developed and inclusive, his sympathies more human. This is one of the greatest services rendered by the church to the individual. We have all known many downright religious and spiritual minded people outside the church, but it is the human quality which comes and can come only by association in spiritual things with one's fellowmen who differ widely from oneself, which we so often miss. Thus a great ecclesiastical scholar of our day has written: "The more the educated and intellectual partake with sympathy of heart in the ordinary de-

votions and pious practices of the poor, the higher they will rise in the religion of the spirit." How true that is! This was one of Theodore Roosevelt's well known reasons for church going: that he could join with his fellows in the worship of God. And there is a richness, a warmth, a human quality in the spiritual experience of the one who does that, that warrants us in asserting that there is a genuine loss at this point to the unchurched. It is something like belonging to a family: always the possibility of humility, self effacement, forbearance is held before one. Love must be joined with power and sound mind if the full life of the spirit is to be attained.

II

In the next place one gets discipline. Now one needs discipline in religion as in anything else. As Miss Underhill says, neither history nor psychology suggest that "amicable fluidity" serves the highest purposes of life. But, outside of the group which has its rules and its discipline, that is what the religious life of many people tends to become: an "amicable fluidity." Dean Inge in a sermon at St. Paul's put his finger on just this point. Now it is a chief value of religious institutions that they introduce a measure of law and of discipline into what otherwise tends to become—and except in the strongest religious spirits I think actually does become—a somewhat fluid religious life. Because, that is, one is at liberty to pray anywhere, he actually prays nowhere; because he says he is free to pray at any time, he prays at no time. His religious life is singularly without rails, direction, momentum. As Dean Inge goes on to say: "In our generation the volume of discipline has been greatly relaxed. We see everywhere a growing contempt for all rule and tradition. As a result . . . we are becoming a self-indulgent, self-loving people, impatient of all restraint, averse from all discipline." And nowhere is this tendency more clearly marked than in the habits of the religious life. There is a real danger. But if one allies oneself with a religious group, this self-indulgence is brought up with a round turn. One of the best, most practical ways of recovering discipline and order in our religious life is to become loyal mem-

* Evelyn Underhill. *The Life of the Spirit in the Life of Today*. pp. 156-7.

† Evelyn Underhill. *Ibid.* p. 162.

bers of a church group, and to obey its rules and its discipline. It makes short shift of laziness; it introduces some semblance of order, of regularity, of continuity, and it makes at least some demands on self-denial and self-sacrifice. We are accustomed to pity the anchorites and to deprecate the asceticism which they practiced. It is well to ask if we have not drifted to the opposite extreme, and if the church does not offer us a much-needed method of discipline. The rules of a Loyola, and the daily exercise of a St. Alexis, it may not be well for us to imitate; but it is a fair question if we can form a strong religious nature without rules and exercises at all.

III

A third gain to the religious life of the individual from association with a group in a church is contained in the sentence that "ordinary people at all levels help each other to be a little more supernatural than each could have been alone."* Now, to be supernatural is at least one great need, if not the one great need of our lives. By that, of course, we mean feeling God directly, having a sense of immediate communion with God, a receiving of the spiritual life in all of its mystery and beauty and splendor, that is the great need. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." The question is, how to get it. And the plain fact is that most people get it more often and more fully when they are together than when they are alone. "Where two or three are gathered together in my name, there am I in the midst of them." This means not one with a few, but in a multitude of one. The reasons for this are given by religious psychology. The fact is that men are swayed and moved by the power of suggestion, of sympathy, of imitation, and only reach full development when they are assembled in groups. Incorporation in a group, therefore, plays a part in worship which nothing can replace. Goodness and devotion are more easily caught than taught by association in groups. Everything then and there conspires to raise the spirit of devotion in the individual. There is the place, rich in memory and association, literally bathed in prayer, and it may be and ought to be ministering through the eye and ear to the dormant worshipping instinct. There is the special atmosphere, the hoarded beauty. There we are brought into contact with holy and strong souls, both living and dead, who make it easier for us to be holy and strong. The prayerful attitude, the real faith, the evident reverence and sincerity of fellow church members help one to pray better and, what is more, to believe in the efficiency of the prayers that he offers. And the ritual of historic Christianity comes to our aid. The music with its rhythmic character, the repeated prayers, the Creed, these all give one a push in the same direction. Of course, one can resist all this. He can keep on the outside of it, he can preserve the attitude of the spectator or the critic, but to the degree he is a simple, humble, contrite-hearted child of God he puts off his critical harness and his intellectual apparatus and yields himself to these invisible but potent influences, he gets a glimpse of the Eternal, a feeling of eternity which he can receive in no other way.

"The great thing is that by these [liturgic] practices and surrenders, we can prevent that terrible freezing up of the deep wells of our being which so easily comes to those who must lead an exacting material or intellectual life. It offers first aid to the careless or callous."†

IV

Another approach to the question of the spiritual gains which come only through association in religion is the historical approach. Here we are struck at the beginning with the fact that if you look at the matter from the point of view of history, you discover that religion has never been a solitary affair. Now people like to look at things today from the point of view of history. History they understand is simply a summary of human experience. More and more people are looking to the lessons of the past as a guide to the problems of the future. And if the history of religions has taught us anything it surely has taught us that at no time and nowhere has religion been a solitary affair. Upon examination, as Miss Underhill has pointed out,‡ that solitariness has turned out to be an illusion. When we look into history we find two tendencies: first there is the solitary vision and experience of sage and seer and prophet: but side by side with it there is also the tendency to organize into communities and societies living under sanctions and rules. Now these two tendencies all through history act and react upon each other. The religious communities and organizations tend to become formal and official; the spirit of religion tends to leave them. Then the great and arresting religious personalities either revolt from them, or re-form and rekindle them from within. Thus Amos and Isaiah tried to break up the formalism of the Old Testament theocracy. Jesus in his turn protested against Pharisaism. Many Roman Catholic mystics, and after them a host of Protestant reformers, revolted against Roman formalism. Per contra, when the individualist has done his work, this new freed religious spirit begins at once to coalesce and embody itself afresh in new institutions. Hence arose the Early Church and the Church of the Reformation. Now what deduction is to be drawn from this broad and permanent history? Is it not this: that both must be essential to what we call the religious needs of humanity? It is a truism that religious institutions tend to degenerate, to become mechanical, to tyrannize. But, and this is the point that is not generally admitted, is it not equally a truism that without the stabilizing and preservative influence of religious institutions, the religion of pure spirit would tend to evaporate or at least would fail to condense in forms of practical spiritual energy? Does not religion, if it is to be a real, permanent and effective form of spiritual influence need to be rooted in the past, have acquired traditions and habits? If religious history proves that institutions tend to go stale, it also proves that the spiritual life does not flourish in an atmosphere of pure freedom; that unless the free movement toward novelty, and the fresh levels of pure experience are balanced by the stability given by hoarded tradition and habits, it will degenerate into eccentricity and fail of full effect. The spirit of religion, that is, demands some incarnation, some place in history, some social outlet, some fixed discipline and tradition. The care-

* Evelyn Underhill. *Ibid.* p. 168.

† Evelyn Underhill. *Ibid.* p. 176.

‡ Evelyn Underhill. *Ibid.* p. 154.

ful student of history will discover that the history of the soul has two sides:* solitary vision or revelation, and some incorporation of that vision in the actual life of the world. It will seem, therefore, to him that both advocates of individual and of corporate religion are right. And that if his own religious experience is to be normal it will include them both.

V

Thus it appears that the individual who does not try to live his religious life alone, by joining a group immensely increases his capacity for social usefulness. We all understand the value of groups for attaining well-defined aims. We all know the meaning of team work. Everyone understands the importance of organized effort. But the strange fact is that so many people who see this in other relations of life do not seem to see it at all when it comes to organized religion. Organization in athletics, of course. Organization in industry, nothing else will do. Organized labor, how much we hear of that. Yet when all this is a commonplace, at the same time we live in an age when organized religion is by many held in contempt. Is not that strange?

Well, Jesus Christ did not hold it in contempt. The question, Did he organize a church? is wholly academic. The plain fact is that at the very beginning of his ministry he organized a group. And the fact, the historical fact, is that through that group before and after his death, Christianity began to take root in human society and to operate as a social force in the world. Christianity, that is, from the first is a corporate faith. From the beginning, not one but two or three is the working unit. Why, of course, you can have religion apart from the church just as you can have wisdom apart from the schools, truth apart from books, and justice apart from courts. But, as a matter of fact, there would be little culture in the world if there were no schools; without books knowledge would soon vanish from the earth; and without courts, in-

* Evelyn Underhill. *Ibid.* p. 159.

† C. E. Jefferson.

justice would soon sweep the land. Similarly, without the church, religion would doubtless remain as a source of private inspiration, but it would not be a continuing and a constructive force. Paul understood that when he said, "the church is the body of Christ." Without a body, no one can accomplish anything on earth. And the spirit of Jesus in this world today would be impotent if it did not have a body to work through. "Without the church, poor as it is, the Christian religion can do nothing. Without the church Christianity is only a name."† Christ accomplishes nothing except in those regions where his church is at work. For effective social ministry there must be organization. The Lord's work can be done only when men and women come together, are agreed, and begin to act in concert as members of the body of Christ. So true is that, that it is no mistake to say that the one who says that Christianity is one thing and the church another has really uttered a half truth. He has failed, that is, to define his Christianity. If by it he means the Christian Idea, independent of its historic setting and operation, he is right; but if by it he means Christianity as we find it in the New Testament, and on the broad fields of human experience and action, he is wrong. It is really of no use to say, let us do away with the church, for no sooner were this done than, as no more of an ecclesiastic than Bernard Shaw has said, men would begin to build another. Men must co-operate if the spirit of Christ is to influence and control the life of the world. Therefore, if a man believes that this old world of ours needs nothing more than the renovating influence of the Spirit of Jesus, he ought to hesitate before he holds aloof from the organizations, however defective, which are making that influence to be felt and to operate.

I realize that what I have said is fragmentary at best. My hope and prayer is that I may have been able to say something that will increase the conviction in someone that he can best increase the strength, the richness, and the usefulness of his life by steady allegiance to the Church of Jesus Christ.

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The Adventurous Bowman

By REV. VAUGHAN DABNEY

ONE of the noblest expressions of sculpture in the San Francisco Exposition in 1915 was the Adventurous Bowman by Hermon MacNeil. Crowning the lofty Column of Progress and looking out over the Pacific Ocean from the Court of the Universe this heroic figure with drawn bow was a sublime and inspiring sight. The daring and unconquerable soul of the race was represented in the courageous bearing of the giant archer.

The Adventurous Bowman may be taken as a symbol of our faith. Christianity is a great spiritual adventure. It is a challenge to launch out into deep waters and



THE ADVENTUROUS BOWMAN

to explore untrod regions. It summons men to risk all in the splendid venture of a kingdom of love and justice and brotherhood. In the lexicon of the Christian there is no such expression as Safety First! "He that loseth his life shall find it."

It is this particular aspect of religion that appeals so strongly to the heart of youth. Our young people may be in revolt against a tame and tepid conception of Christianity, but they respond magnificently when a virile note is sounded. Our boys and girls will leave the defense of the block house of the established order to their elders, but as for themselves

They demand the dangers and excitements of scouting. They are satisfied with nothing less than the hardships incidental to a work of investigation and discovery.

There are many opportunities in the local church for our young men and maidens to go adventuring with Christ. But when all has been said and done there is nothing quite like the dramatic appeal of missions to fire the souls of young people. Missions and youth were made for each other. They have been joined together by God and they should never be put asunder. Missions stir the chivalry of youth by depicting the needs of the weak and neglected. Missions give our young people a vision and provide an outlet for their pent up energy. There is no quicker or better way of harnessing the might power of our boys and girls to do the work of the Kingdom than by interesting them in missions.

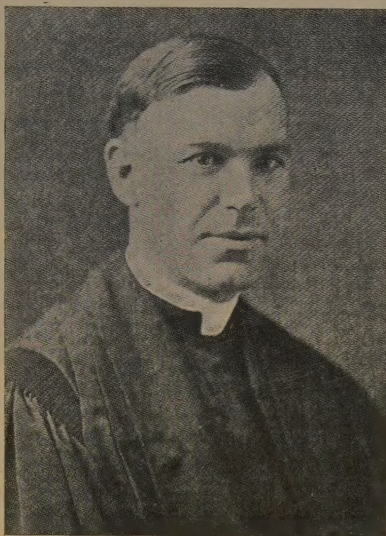
A few years ago a certain New England church was confronted with an unhappy situation among its young people. Strife and jealousy between rival organizations absorbed their interests. Loyalty and enthusiasm for the church were wanting. Then one of their number had the opportunity of spending the summer in Georgia under one of the denominational boards among the children of the workers in a cotton mill. Immediately there was a quickening of interest all along the line. The various Sunday School classes took as their projects this particular enterprise and turned their offerings into this channel. The rival young people's societies got up an entertainment and raised money for the same cause. At the commissioning service held in connection with the midweek prayer meeting large numbers of young men and women were present to bid their comrade Godspeed. During the

summer the lines of communication were kept open and thrilling accounts of the missionary's experiences reached the home church. And in the fall when the traveler returned the room could not contain the crowd who came to hear of the joys and triumphs of Christian service.

This first-hand contact with the romance of missions ushered in a new era for the young people of this church. The next year a young man went out to serve in South Dakota and upon his return entered a theological seminary to prepare for the Christian ministry. Others are planning to go to the foreign field and still others expect to become directors of religious education. A new spirit of co-operation has been manifested and a real desire to be of service characterizes the young men and women who a short time before had apparently been thoughtless and selfish.

Youth is the plastic age. It is a time when the fashioning touch of spiritual idealism can do its best work. As Dr. Alfred E. Stearns of Phillips Academy has so well said in speaking of youth, "It will not willingly offer its strength and its life for the sordid values of materialism. But it will offer its all for the eternal verities of the Spirit." The great pity is that for the most part we have treated our boys and girls as babes in Christ and have fed them with the milk of petty tasks. They are not babes, they are bold adventurers who thrive upon the meat of missions.

In the beauty of its strength modern youth stands with drawn bow, eager and expectant, ready for its quest of the best. To what nobler cause could these adventurous bowmen dedicate themselves than to the imperial enterprise of world redemption?



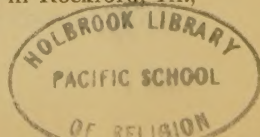
REV. VAUGHAN DABNEY

McDowell of Angola

CALL him rather the Apostle to the Galengue. He is now home on his first furlough, well earned. His has been the rare privilege of carrying the message of Christ to a new African tribe. Four days' journey from the nearest station in Angola, with the consent of the Portuguese officials and at the request of the native chief, he selected a healthy spot and settled down. Aided by his talented wife and a trained native worker, he has built a school for boys, also a school for girls, gathered a church, erected temporary buildings, and constructed a twelve-mile road connecting the station with the government highway. Four neighboring tribes, hitherto unreached, are sending boys to his school, among them the son and heir of the king of one of the tribes. Before leaving for home Mr. McDowell had the satisfaction of receiving into the church the king himself, who, despite opposition, is determined to Christianize his people. The confession of faith

on the part of this noble-minded old native, after he had been reminded of the cost, is one of the most touching stories we have heard. In all this work Mr. McDowell has been loyally supported by our colored Congregational churches, whose representative he is. He will be heard at the Annual Meeting of the Board at Providence, October 21-24.—American Board Quarterly News Bulletin.

Both Mr. and Mrs. McDowell are products of our A. M. A. schools and graduates of Talladega College. They were the first foreign missionaries of their very own to be sent out and supported by our colored Congregational churches. The A. M. A. has also shared in their support. The McDowells, upon their return with their little son, are receiving a hearty welcome. They have many speaking engagements throughout the South and a place on the program of the A. M. A. at its Annual Meeting in Rockford, Ill., November 12 and 13.—Editor.



Brass Tacks on Benevolence Progress

By HENRY S. LEIPER

A STORY is told of a little girl in a town where school children under ten were permitted to travel on the street cars for a three-cent fare. She got on the car one day and handed her three cents to the conductor. He looked at her suspiciously with the question: "How old are you?" She replied: "Please give me back my three cents. Take this nickel! I'll keep *my statistics* to myself!"

Sometimes it is the part of wisdom for the Commission on Missions to keep our statistics to ourselves. At other times there is much to be said in favor of getting them out where we all can walk around them a bit and look them over. They tell us things we ought to know; they rebuke, they admonish, they comfort, they inspire. They are the special representatives of facts. They speak for facts, factors, factions. They are not turned out by factory methods; they require the personal services of secretarial factotums!

We are not all Babsons. Not enough of us appreciate what he and his sort can tell us about ourselves, our work, our failures, and our successes. When he gets a lot of figures he glorifies them. He makes them live, talk, walk, preach, plead.

Suppose we try to follow something of his method and sit down for a few moments with a few Congregational statistics as our mental pabulum. Take the following comparisons as a basis of study:

Per Capita	Apportionment	All Benevolences	Home Expense	Total
1918	\$1.68	\$3.83	\$12.69	\$16.52
1919	2.10	4.65	15.09	19.74
1920	3.12	7.55	18.36	25.92
1921	3.45	6.55	19.13	25.67
1922	3.44	6.08	19.56	25.64
1923	3.62	6.23	21.21	27.44

Notice in this tabulation that we find our gifts to home expenses since 1918 have nearly doubled, our gifts to all benevolences have likewise nearly doubled, while gifts on the apportionment have more than doubled. If apportionment giving had increased only in the same ratio as our total giving it would have been \$3.36 *per capita* for 1923 as compared with \$3.62, which means obviously that we are gaining on our apportionment achievements more rapidly than in our total giving, which is on the whole a very healthy sign.

Here is another interesting tabulation, which suggests a good many things to those who take the time to study it. It represents percentage increases last year as compared with 1918 and 1922:

	1918	1922
Membership increase in 1923.....	6.6%	0.4%
Apportionment increase in 1923.....	129.6%	5.4%
Total Benevolence increase in 1923.....	73.2%	3.0%
Home Expense increase in 1923.....	78.1%	8.8%
Per Capita Apportionment increase in 1923.....	115.5%	5.2%
Per Capita Benevolence increase in 1923....	62.7%	2.5%
Per Capita Total increase in 1923.....	66.1%	7.0%

Numerically we are not so very much stronger in membership than we were six years ago. But if these figures mean anything, we are worth more to our fellowship and to the world of need. Our sense of obligation, of stewardship, of opportunity, has been increasing. We have come up more rapidly on the whole in respect to our total apportionment giving and

our total *per capita* gifts on the apportionment than in any other respect. The gain in all of the phases of growth under consideration in this table is obviously progressive. The comparisons with 1922 show something about the rate of gain. If space justified it, a longer table would show how this rate has been effected by our returns from year to year through the six years under consideration.

If we take the last decade into account and compare *per capita* giving we find that for apportionment objectives it was \$1.66 in 1913, compared with \$3.62 in 1923. For all benevolences it was \$3.17 in 1913 and \$6.24 in 1923.

Ever since the time of the Congregational World Movement our total Benevolence Gifts have amounted to more than \$5,000,000, and therefore it may be confusing to some people to hear it said that this year for the first time we have climbed above the \$3,000,000 mark on our way toward an annual \$5,000,000 for benevolences. Of course, the explanation simply is that the total of \$5,370,824 benevolence money for 1923 represents more than the gifts of the churches and individuals on the apportionment plan. It includes gifts to interests and institutions both within and without the denomination which cannot be provided for in the apportionment. If to that were added the total annual income from special funds, invested funds, legacies and matured conditional gifts, it would raise the total by about \$2,000,000 more, i. e., we spent last year over \$7,000,000 in benevolences. *Less than one half* was apportionment money.

On the apportionment we passed the \$3,000,000 mark by a good margin—\$3,115,267 to be exact.

It will be noted that this figure is at variance with the statement of totals appearing in the June Missionary Herald. The total apportionment given as reported there was \$3,119,910. Since that article went into the printer's hands and after the page of tabulations was set up for the Congregationalist of May 1, two states report to the financial secretary discrepancies in their former statements. This accounts for the new total, i. e., \$3,115,267.

That total was divided up among the societies in pretty close agreement with the recommended percentages. Here is the list.

	Apportionment Receipts, 1923	Percentage of Gain Shown in 1923 over the Years Tabulated		
		1916	1920	1922
A. B. C. F. M.....	\$825,671	170.1	28.4	14.1
Woman's Boards	531,235	115.4	22.8	10.1
C. E. S. & States.....	138,511	112.4	* 8.0	10.1
C. C. B. S.....	191,997	130.8	*14.4	8.1
C. H. M. S. & States..	721,792	102.9	18.2	2.1
A. M. A.....	330,583	130.3	0.3	*2.1
C. S. S. E. S. & States	86,792	32.3	12.3	0.1
C. B. M. R. & States...	134,638	102.4	60.3	24.1
Annuity Fund	20,690	...	...	21.1
Foundation	2,922	...	...	*9.1
Other Items	130,436	...	...	21.1
Total	\$3,115,267	134.2	22.2	

* Decrease.

That list of percentages showing gains over 19

looks creditable and it is. From every point of view we have a right to feel thankful for such an advance. The total advance of 134.2 per cent represents a gain which is almost double the percentage of gain in our national wealth reported by the Census Bureau for the same period. It is three times the percentage of gain reported by the same bureau for our *per capita* wealth during the same length of time. In spite of the lessened purchasing power of the dollar at home and the increased cost of conducting mission work overseas, the gains made are tremendously encouraging.

It should not be difficult to find an adequate answer to the question "How have we made these advances?" The Every-Member idea is the open secret of our progress, just as it is of the progress of other denominations. The astonishing and heartening record of the Presbyterians in wiping out what threatened to be a \$1,500,000 deficit is a new and eloquent proof of the fruitfulness of this same idea applied in the interest of denominational benevolences.

In 1923, out of a total of fifty-five State Conferences or groups of states making returns, only nineteen failed to raise more than 50 per cent of their apportionment. Ten states raised more than 75 per cent of their apportionment. California (South) came within less than 10 per cent of raising its whole apportionment. North Carolina (White) and Florida crossed the line with a full apportionment, Florida raising one-third again as much as its total. This is doubly significant if the story recently told the writer is typical—which it probably is not! A lady in one of our Northern churches, when asked for a subscription on the apportionment, said to the canvasser, "I really can't give very much here because, you see, I make my major contribution through the little church in Florida where I spend the winter." Her little girl, who was listening, burst out with the remark, "Why, Mamma, that's just what you told them down there!" Florida deserves a lot of credit because what Dr. Jowett used to call a "fluid congregation" is not apt to be a notably generous one; and Florida has a good many fluid congregations.

When we take the records for 1922 as the standard of comparison, we find that two-thirds of the states have made advances in 1923. In most states there is an ever-increasing number of churches which are meeting their full apportionment. This list is so significant that, in spite of the possibility that it may appear in other places, it should be repeated here. In New York twenty-eight churches pass the 100 per cent mark for 1923 as compared with seventeen in 1922; in Minnesota, forty-eight as against thirty-seven the previous year, and some of these churches went well over the 100 per cent mark, Plymouth Church, Minneapolis, being an outstanding example. Illinois had fifty churches up to the 100 per cent mark in 1923 and already sixty-five churches have gone over the top in subscriptions for 1924. In 1921 616 Churches reached 90 per cent or more of their apportionment. In 1922 855 churches reached that standard. For 1923 the reports are not yet complete—but a distinct advance has been made.

Those who follow, even in a general way, the doings of our sister denominations in relation to their own

missionary programs are aware that, in the matter of giving, we as Congregationalists are not so very near the top of the list. The United Presbyterians have the very real honor of heading that roll, with a *per capita* giving to all church causes of \$35.78 per year, whereas our general average is about \$25.88. In this total showing we are near the top, but not very near. Six denominations exceed us. We hold the same place—sixth—in respect to local church expenses. When it comes to the *proportion* which we devote to our missionary enterprise, through the Apportionment Plan, we stand seventeenth on the list.

With this general background in mind, it is interesting to note that we have sixty-four churches that are known to have exceeded a *per capita* gift of \$10.00 for 1923. The first church on this honor roll is a Chinese church in Hilo, Hawaiian Islands. Its *per capita* giving in 1922 was less than \$1.00. A special drive brought them to the top last year with a *per capita* record of \$39.13; their membership is 48; their total gifts \$1,878. Second on the list is Old South, Boston (always "abounding in every good work"). Its 994 members gave \$34,076—\$34.28 *per capita*. The third is Central Union, Honolulu, with 1,310 members, giving \$35,679, or \$27.24 *per capita*. Six states had at least five churches on this roll. Proportionately, New Jersey stands highest, with six of its forty-eight churches. In round numbers, Massachusetts leads, with seventeen churches.

Sixty-four churches with a *per capita* giving of over \$10 on the Apportionment! The membership of these 64 churches is 36,886, constituting 4.3% of the total Congregational fellowship. The gifts of the 64 total \$566,090, constituting 18.2% of total gifts on the Apportionment. Notice that the Chinese church, with the *per capita* of \$39.13 Apportionment giving, exceeds in its average gift to the Apportionment our general average gift to all causes, including home expenses. Notice also that the sixty-four churches on this honor roll constitute a little over 1% of our 5,716 churches. If 1% could do this last year, what's to prevent ten or twenty or even fifty per cent of our churches doing equally well this year? The answer is, there is nothing to prevent it except a lack of vision, of conviction, of will. It is the whole problem of getting away from the worn-out idea that missions are the incidental charity of the church. Where there is no vision the people practice spare-change philanthropy!

One is reminded of the little boy who was asked by his teacher, "How much is two and two?" He answered "Four." "Very good," said the teacher. "Very good the dickens," said he, "it's perfect." More and more outstanding churches are adding two and two and getting more than four. That is a good sign. Now would be an appropriate time, perhaps, to look up some of the churches that have adopted the standard of giving two dollars to benevolences for every two they spend on themselves! But that is another story. It is a good story but some might reply to it with the Chinese proverb: "Every time you get on top of one mountain the next looks higher!" Nevertheless, should not that be the road of Christian progress in giving, as in other things?

THE AMERICAN MISSIONARY ASSOCIATION

A LARGE business concern having offices in all the principal cities of the land and employees by thousands makes it a point to add to its force every year a few selected men from the graduating classes of each of half a dozen leading colleges. It is said that a great proportion of these college men are found to develop at the outset either one or the other of two opposite weaknesses; either they are over-trustful and inclined to take every man's word at its face value, with the result that they are often duped, or else they are overcautious, suspicious of everybody and unable to establish friendly relations with men.

Both these defects doubtless spring from the same cause, namely, the sudden change from the highly specialized life and environment of the student to a very different situation in the world of affairs, a change which demands a radical and difficult readjustment of one's whole habit of thought and activity.

The new graduate often finds it hard to get a foothold in the workaday world and quite impossible to sell his services for any such price as he had fondly imagined them to be worth. Or if he is lucky enough to land a satisfactory job, he is chagrined to find that other fellows without half his education, but with the advantage of a longer business training, can do far better work than he. Some employers, in view of the awkwardness of student employees and their unfamiliarity with business methods and affairs, are apt to reproach the colleges as supplying but a poor preparation for life. "As for me," you hear them saying, "give me men trained in the good hard school of practical business experience."

But there are other employers of a wiser mind who are more patient with the inevitable early mistakes of young people who are feeling their way in a new situation—employers who know that if the lad has the right spirit he will soon find himself and that the deeper the foundations laid in education, the loftier the structure they will ultimately support.

A word to the graduate himself may not be amiss. Let him not be surprised or depressed if he is left behind by men of less education, but larger business experience than himself. There is nothing else to be expected. Let him not despise their superiority in the technique of business. Their advantage is a very real one—it has cost them much. In his attitude toward them let him take the humble place of a learner; if his education is good for anything it has given him the habit of learning things. Let him who has been a student of books begin to study men and to discover how and why they surpass him. Let him be patient with himself, give himself time to acquire the practical skill that these others have gained through years of effort. Above all let him keep his faith in himself, deeply believing in those gifts and powers that lie hidden in his own nature which education will enable him to release, develop and ultimately bring into useful activity.

* * *

It is one thing to hear and to read about a missionary school, it is quite another to see it with your own eyes, clasp hands with its teachers, look into the eyes of its students and learn to know by personal observation the aspect and situation of its buildings, the human problems it has to face and the quality of its work. Appreciating the immense value of such intimate, first-hand knowledge on the part of our leaders, the Association has upon several occasions invited deputations to visit and observe its fields.

Such a company has just returned from a swift survey of several representative southern schools. The party, which was conducted by Secretary Cady, included Dr. R. H. Potter, Moderator of the National Council; Dr. William Horace Day, the newly elected President of this Association; Dr. Hugh E. Brown and Rev. James F. Halliday, new members of the Executive Committee; Rev. Henry S. Leiper, Editorial Secretary, and Courtland Smith, Esq., advertising counsel of the Commission on Missions, and Rev. Quincy Blakely, an old friend of the A. M. A.

They were fortunate in being granted an interview with President Coolidge, who greeted our men with great cordiality and knows all about the A. M. A. He spoke in highest terms of its work as among the foremost contributions toward the solution of the perplexing race problem. To the workers in the field he sent his best wishes.

At Brick School, after admiring the broad acres of campus and farm land, the substantial buildings and the effective system of education under the fine leadership of Principal Inborden, the delegation had an illuminating interview with Mr. N. C. Newbold, Superintendent of Colored Education in North Carolina. At Greenwood, South Carolina, they were received by the Mayor of the city; there they saw Brewer Normal School and the attractive Brewer Hospital, just opened. At Atlanta they had an important conference with the Committee on Interracial Cooperation, lasting until midnight. They were impressed by the surprising growth and substantial prosperity of Talladega; they had a glimpse at our fruitful and admirable school at Marion. Tougaloo deeply impressed them by the quality and extent of its noble work.

They agreed that Straight, which is pushing forward its program with great vigor, is one of the most important points in our entire field—a place of splendid opportunity. At Memphis they had conference with the leading educators of the city. The great value of our Le Moyne School was emphasized by the Superintendent of Schools and the importance of continuing it as a training place for colored public school teachers.

Pleasant Hill, their final point of visitation, gave the deputation a new experience in bad roads, which illustrated and emphasized the reason for the isolation of the mountain people; but the condition of the school itself was admirable. They found it beautifully situated with attractive buildings and grounds and with a devoted group of teachers and a fine body of students working under the leadership of Mr. E. H. Elam.

Recruiting

By LUCY B. CRAIN

PERHAPS you are wondering what to do with yourselves after you are through with your formal education. Of course your education will go on forever, no matter where you are or what you are doing. You have enjoyed your school and college life—study, yes a-plenty, but heaps of fun thrown in! You don't want to settle down to a regular humdrum life. You want action, and adventure, not a life of ease, but a chance to use every force within you. As one young woman said to me, "I want an opportunity to put some of my ideas across and become a real leader." The American Missionary Association is offering you this very opportunity, girls, one of the very best and biggest opportunities in the wide world.

Have you been reading stories about the mountaineers? Would you like a chance to work with them and play with them, and really know them first-hand? Come with us to a mountain school in Tennessee, and, as one young college graduate said, "get the surprise and thrill of your life." You will be quite away from civilization, but up on a hill, in most beautiful country, you will find a splendid group of school buildings and a much finer group of girls and boys of the keenest minds, who will challenge you with all kinds of questions and make teaching a perfect joy. After school hours you will hear "Come out and cheer for our basketball team," or "Don't forget the candy sale tonight," or "May we have a social?" If it is Sunday night Polly will come to you with a verse or poem and ask you to read it and say a few words at Christian Endeavor. To know that you have a vital interest in the Christian way of living will give you even a stronger influence among these young folks than all your fine education. Then some day after you have become better acquainted Chris will come to you and ask you to talk over his future and help him plan how he can get to college. Can't you just picture the thrills you will get every day in the week in this isolated part of our country working with boys and girls who are more than anxious to make something of themselves and be given an opportunity to do something really big and fine in the world?

But there is not room for you all in Pleasant Hill, Tennessee, and the A. M. A. needs your youth, your enthusiasm and your mental equipment in different

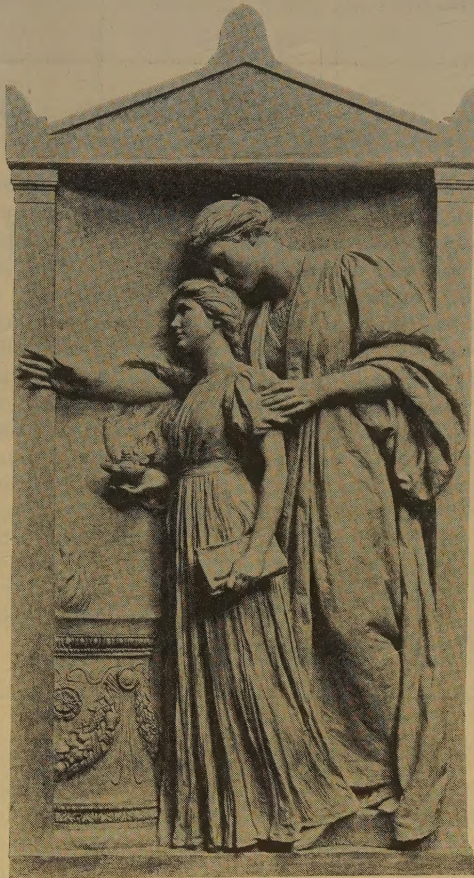
parts of the South in our Negro schools. It is hard perhaps for you to picture a place where boys and girls cannot get the education that will help them become useful citizens or leaders, but there are still many places where this opportunity is denied the Negroes. And *such* a chance for real service among those fine boys and girls; some in primary grades, some in high school and some in college; there—because you are there to give them something better than they can get anywhere else. Hours of sadness and hours of keen-

est joy will come to you, and if you have never heard them sing their Spirituals you have the treat of your life before you. Of course you will now and then get tired of being with boys and girls every minute of the day and then you can turn to your fellow workers for walks and talks, comparing notes, etc., or forgetting everything else, for a jolly good evening of games—a real party, in fact.

Or you may be lured by the West, if you are an Eastern girl, and work among the Indians may give you a greater thrill. It would be fine, wouldn't it, to help those Indian boys and girls? They will seem a bit more remote and foreign perhaps and their arts and unusual customs may appeal to your sense of adventure; possibly you may even prefer going to Porto Rico to be in our school for girls, who are there taught the art of home-keeping.

If you are thinking in terms of service to the boys and girls of this country, remember that the American Missionary Association offers you the finest chance while developing leader-

ship in yourself in an entirely new environment to put over a piece of constructive work which shall have an untold influence for right living and thinking among these folks who have been left behind in our beloved country. A thrill awaits you, plenty of hard work, adventure—and Christian service! Service that will challenge all the best that is in you—patience, courage, enthusiasm and loyalty! You may sometimes feel discouraged and feel a lack of appreciation from the community. But these very facts present a challenge for high ideals and clear vision. Loyalty to the church and country, and especially to the Master of us all, underlies all service in A. M. A. schools and adds the plus mark which lifts teacher and pupils out of everyday drudgery to high planes of living.



THE ALICE FREEMAN PALMER MEMORIAL,
WELLESLEY COLLEGE

The White Man's Responsibility

By COL. A. R. LAWTON, Savannah, Georgia, Vice-President of the Georgia Central Railroad.
From Alumni Address, University of Georgia.

THE race problem in the South is the responsibility of the white race only, and the white race has the higher duty. We are in the ascendancy and no solution or amelioration can progress except on our initiative. The white race has always claimed racial superiority. Those who make this claim must never forget that superiority carries proportionate obligation.

It is not race pride or race instinct, but race prejudice augmented by want of character that brings to the Negro injustice as between man and man. Even if I would, I could not conceal from you the tendency far too frequent with far too many individuals to deal unfairly in business transactions with the Negro because he is helpless. It is manifested in some shopkeepers, particularly those who give credit, and with some farmers in their dealings with Negro tenants. It is to an appreciable degree more difficult for a Negro than for a white man to obtain justice in some of our courts, whether on the civil or the criminal side.

The white man's claim of superiority may be readily refuted by the manner in which he asserts it. Insulting another or wounding his feelings is always to be condemned, but never more so than when it comes from a superior to an inferior. A gentleman should be more careful of the feelings and sensitiveness of one below him than of his equal or his

superior. A Negro dare not insult a white man. Fear restrains him. A more commendable spirit should restrain the white man from daring to insult or maltreat the Negro.

Deep down in our hearts we people of the South have an affection for the Negro. Remember his remarkable record during the Civil War. During those four years of trial there was not even one instance of faithlessness by the slaves left to care for the helpless women and children on the plantation. John Brown called for them in vain. It is a record of which any race should be proud, and we are proud of it for them.

We know that we are in the ascendancy and that the Negro's fate is largely in our hands. We know that as compared with ourselves he is helpless and that he deserves not our criticism but our sympathetic interest; not our antagonism but our help and our encouragement. I appeal to each of you for active aid in urging upon your community and your state fair and impartial consideration of this harassing problem; for study of it in the light of today and not exclusively in the light of tradition; for encouragement and participation

in the work of the Inter-racial Commission; and for a firm determination as men and women on whom the higher duty rests that no unfair advantage shall be taken of our power, and that the Negro shall always receive justice and fair treatment.

PRESIDENT COOLIDGE ON THE RACE QUESTION

"It is well for us who must live together as Americans, whatever our race or creed may be, constantly to remember the words of Lincoln: 'We are not enemies but friends. We must not be enemies.' Those who stir up animosities, those who create any kind of hatred and enmity, are not ministering to the public welfare. We have come out of the war with a desire and determination to live at peace with the world. Out of a common suffering and a common sacrifice there came a new meaning to our common citizenship. Our greatest need is to live in harmony, in friendship and in good will, not seeking an advantage over each other, but all trying to serve each other. To do that wisely, patiently, tolerantly, is to show by the discharge of our duties our indisputable title to fellowship with Abraham Lincoln."

The Master's First Sermon

IF to believe that all men are God's sons and can be made into one family is not involved in Christianity, then what do we mean by Christianity? Surely, human brotherhood was close to the heart of Jesus. When he came back to preach in his boyhood's synagogue in Nazareth, one would suppose that he would take a subject to discourse upon close to the center of his faith. When he entered the sanctuary where in his childhood he had gone with Mary, and saw the upturned faces of his boyhood's playmates, surely he would wish to speak of something vital to his gospel. What was it then on which he spoke on that great day when he came home to preach? That first sermon was directed against racial prejudice. He

told them that there were plenty of widows in Israel in the days of Elijah and that Elijah helped none of them except a widow of Sidon, from a hated race. He told them that there were plenty of lepers in the days of Elisha and that Elisha healed none of them save only Naaman the Syrian, from a despised race. The Master's first sermon was an attack on racial prejudice. Do you suppose that if he should come today and speak to us as once he spoke in Nazareth, he would be likely to choose another subject? He could hardly find one more vital. No! If by "religion" you mean what Jesus meant, then close to its heart lies the thought of mankind as one family under God.—HARRY EMERSON FOSDICK.



SUNDAY SCHOOL CHILDREN, SALT LAKE JAPANESE MISSION

The Japanese Exclusion Law—How the Japanese in America Are Taking It

By REV. KENGO TAJIMA, Japanese Church of Christ of Salt Lake City, Utah.

Note: The Japanese Church of Salt Lake is a federated mission under the joint support of the A.M.A. and the Presbyterian Board of Home Missions. It is five years old, has a membership of fifty adults, a growing Sunday School, a very wide area of activity covering four states, and a new chapel and a boys' dormitory in prospect of building within a year.

THE full import of the Japanese Exclusion Clause in the pending Immigration Bill now in Congress is well realized by the Japanese people residing in the United States. It does not mean the end of the influx of Japanese immigrants into this country, for a check has been effectively accomplished by the so-called Gentlemen's Agreement. The Japanese Government under this agreement gives no passport to a Japanese desiring to come to America for labor.

It means that those Japanese who have wives and children in the old country cannot send for them to come and join their husbands and fathers. It means also that unmarried young men can go home to Japan and be married, but when they come back to this country they must leave their young brides at home. The intermarriage with Caucasian races is happily discouraged, in a number of states absolutely forbidden. Possibly it means another factor which tends to place the Japanese people on a lower scale in the estimate of the people of this country at large. The Japanese was denied the right of naturalization by the decision of the nation's highest court of appeal. He was also denied the right to purchase and own land, if any state prefers so to treat him, and the Supreme Court supports the act of such a state. Now Congress is placing a bar of absolute exclusion against the Japanese. Those rights of man that most others are enjoying in this country are withheld one by one from the Japanese. Anything can be done to a Japanese with immunity: "It's only a Jap."

A few Christian Endeavorers of the Japanese Church of Salt Lake, conscious of the "grave consequences" of this act of exclusion to themselves, recently set one

Sunday evening for a discussion on "What Shall We Do When the Exclusion Act of Congress Becomes a Law?" After a spirited discussion the following points were recognized by the consensus of opinion as duties laid specifically upon us, the Japanese now residing in America.

1. We should do everything not to foster an anti-American sentiment among the Japanese.

2. The press opinion, generally speaking, will be unfavorable toward the Japanese. We must individually meet Americans to counteract the impression and opinion that many anti-Japanese propaganda agencies are broadcasting in the land. This means a harder effort on our part toward Americanization.

3. Whatever befalls the present generation of the Japanese in America, who have come from Japan, the children born of Japanese parents in this country are the citizens thereof. It is the duty of the Japanese parents to see to it that their children fulfil their destiny and obligation as citizens of America to the extent of sacrifice on their part.

4. Keep down and keep away a spirit of retaliation. Jesus' way is the one and only solution of this racial and economic question. We have passed the first stage of the anti-Japanese agitation—throwing stones and calling names, etc.—unhurt. It is now a thing of the past. Live on the best possible terms with the American people, the golden letters, "Love," shining on our banner.

We shall not forget that the recent action of Congress by no means represents the unanimous opinion of the American people, for we have among them a host of friends, with whom we venture to count the President himself, as well as the Secretary of State.

Object Lessons for Indians

By WILLIAM B. PINKERTON, Superintendent, Rosebud Reservation, South Dakota

IMPRESSED with the thought that the Indian's progress is closely bound up with the development of his home life and his successful maintenance of it, I concluded that I could not do better than to set him an example of home building and, since the average Indian is on his land, of farm development. I judged that I might well become my own home builder and that the more nearly I could parallel the Indian's probable experience the better it would be. Now anyone who knows the situation here understands that the average Indian in building his home must move slowly. He does not often have large amounts of capital to use. He must, or at least, needs to be his own workman. He needs to learn to stick to his job and to improve bit by bit. So I came to see that it would not be a bad thing if my home building here took some considerable amount of time.

If I should build substantially, if I did a good share of the work, if I got on with some inconveniences for a time, if I made one shift and another for funds, if I earned some part of the cost by use of the land, it might in the end enhance my influence. I can truthfully say that I have followed the line of these ideas. In building the main part of the house I had, of course, to employ help, but I placed the concrete in the forms with my own hands; I placed the roof entirely with only my son's help in the shingling; I did the inside work, the partitions, floors, lathing and casing of windows and doors. I think the total cost of expert labor has not been over one hundred dollars. So, bit by bit, I have tried to complete not only the house, but the place.

Last fall I built a chicken house. Not a cent went into it save what it cost to get lumber and cement on the grounds. In the last few days I have been excavating for an ice house. In the next few days I shall have the ice and trust to some turn of fortune to enable me to cover it with a roof. All of these tasks have gone more or less slowly from the fact that much other

more typically missionary work has continually to be done. Traveling, preaching, writing and some little studying cannot be forgotten, of course.

But what of all this? What does it drive at? On this Reservation are some 1,200 to 1,500 young men and women, boys and girls, who have land. Their land, of course, is their capital. The acute question with them is, will they keep their land? Will they use it? Will they be able to get their living out of it? It is not an easy question to answer, but if I can help to answer it affirmatively, I believe my work will justify itself. After fifty years of tutelage of these Indians by the Federal Government, and after allotments of land in severalty have been made to them for over twenty-five years, it remains true that not over one family in ten is able to subsist on their land. They

are nearly at the end of their cash resources and the pressure to sell land to get money to live on is very great. On the Rosebud and on the Standing Rock Reservations a new generation of landless children is growing up, all under seven years of age on Rosebud and under nine years of age on the Standing Rock Reservation having no land. Thus, if inherited lands continue to be sold as has been the case, it will not be long before we shall see a full generation of landless children. Hence, the

greater necessity that the present coming generation become established in habits of industry and thrift.

Out of this economic problem run lines that directly touch the moral welfare of the Indian, his education, and his religion. After all, as society has learned again and again, human life is one whole and failure on one side involves failure on all sides, so that the missionary, as the Master, must be ready to touch life helpfully on all sides. And if the Indian had a hard struggle upon his bit of soil, the tiny bit to which he has been driven, his allotment, it seems but fair that the missionary should also be ready to share his material lot and, if possible, help him find his way through.



INDIANS OF TODAY

The Lone Survivor

By Principal W. F. HARDING of Emerson Institute.

"CUDJO! Oh, Cudjo Lewis! Come out here!" In response a venerable Negro with white hair and beard, a face like dark wrinkled parchment and a broad smile, appears at the cabin door. Who is Cudjo? Here follows a chapter from real life that seems like romantic fiction. If only you might hear the pathetic story from his own lips! But

since you cannot do so let me endeavor to tell it.

In the late middle of the last century the importation of Africans for the slave trade was prohibited, yet some, eager for the high profits involved, undertook to "bootleg" the blacks into this country. This story deals with one of the last shiploads of African captives brought to the United States to be sold into

slavery. On that ship, the Cotilda, was Cudjo with one hundred and seven others of his tribe, men and women, captured in war and sold for transportation.

When Cudjo was a young man in the Congo country his name was "Kossu." There he lived happily with his parents under the tribal king Tika until the ill-fated day when a more powerful neighbor king sent to Tika his demand for a very heavy tribute, much more than could possibly be paid. Tika's failure to meet this exorbitant demand so angered his greedy neighbor that with his fighting men the latter made an attack upon Tika and captured one hundred and ten of his people. These captives, with great cruelty and in extreme suffering, were driven to the sea, where for the first time they saw a white face. They were then herded into the black, hot and stifling hold of the ship Cotilda.

When daylight came the hatches were opened and by means of signs the Africans were brought to the deck. They were terribly frightened to behold water on every side and nowhere a sign of land. The voyage lasted for seventy days. Ship's hardtack and a single cup of water were their daily rations. Two died on the voyage.

In attempting to enter Mobile Bay the Cotilda was discovered by the guards at Fort Morgan. Under the laws these people could not be sold. However, after some delay the ship was permitted to sail up the river and to unload its human cargo just above Mobile. The vessel was then beached at a point where at low tide parts of it are still to be seen.

For a brief time the Africans worked for a Mr. Meaher, one of the owners of the Cotilda. Then came Emancipation and they were free to shift for themselves as best they could—unwilling strangers in a strange land with reason enough, it seemed, to distrust every white man. They remained upon the spot where they had landed, a low and desolate region. They

intermarried with others of African descent; they developed a community of their own called African Town. It was a rough, wild place where it was unsafe for an outsider by day or night, and no visitor ventured to approach it without a gun.

Gradually the influences of the church and the school penetrated that dark spot, and through their leavening power great changes were wrought. In due time a Baptist church was formed, of which one of these natives of Africa, Ossie Keeby, became the first pastor. When Keeby passed on the pastorate was taken up by his son, who is now a leading factor in the new life of the community. He is always seeking the better things; an intelligent up-standing leader.

Now poor old Cudjo, his age unknown, his wife and children all gone, is the sole survivor of the Cotilda's last human cargo. He is the happy caretaker of the Yorkton Baptist Church.

African Town is now called Plateau, a thriving community of about two thousand people, who respect and obey the law; it has several churches and schools, among them a large, attractive Rosenwald school. In these churches and schools the writer has often spoken to attentive gatherings.

Emerson Institute of Mobile has had no small part in the uplift of that community, furnishing its teachers, leaders and ideals. On Emerson's list of pupils are many names of descendants of that original cargo. Some of the best pupils we now have are the grandchildren of those natives of Africa.

Oh, that you might see and hear Cudjo, as with the tears streaming down his furrowed cheeks and free from all resentment toward those old kidnapers he sums it all up, saying: "I knew it rained. I knew the sun shone. I knew it thundered. I did not know who did it. Now I know God, I love him, I serve him. I go to him. . . . Po' me! Dey's all gone. I'se the onliest one. Uh-huh, well."



CUDJO

The Dawn of Truth

A Morality Play

By EDWARD A. NEAL, Tougaloo College

The following playlet was prepared by a member of last year's graduating class at Tougaloo as a regular exercise in the Department of English. It is of interest, not only as a creditable piece of work but as showing some of the obstacles encountered by ambitious Negro youth in their efforts to secure adequate training for that leadership which their race so greatly needs.—EDITOR.

CHARACTERS

William Brown, a colored youth of about twenty years who is about to graduate from high school.

Mrs. Eliza Brown, William's mother, a hard-working woman of about forty-five who adores her only child.

PERSONIFIED IDEAS: Prejudice, Ignorance, Doubt, Truth.

TIME: The present.

PLACE: A cottage in a small town in the South.

SCENE I.

The curtain rises, showing Mrs. Brown busy at the ironing board. She is heavily built, wears a head handkerchief and is ironing the last of a number of pieces which are folded and lying on the table at the right. The room is scantily furnished, but is the clean front room of a humble cottage. At left in the corner is a home-made desk on which several books are arranged in an orderly manner. Photographs of George W. Carver and Booker T. Washington are also on

the desk. Mrs. Brown sings as she works, "Nobody knows the trouble I see." She has finished the chorus and begun it over when a knock at the door interrupts her. Without looking up, she speaks.

MRS. BROWN: Come in! Must be my baby. (*William enters. He is a finely built lad, rather heavily set like his mother. He looks worried, and without speaking goes directly to his desk and flings his strapped books on it.*) You William! Come here to me, this minnit! (*He goes obediently.*) Where's your manners? Left it at school? (*Looks at him closely.*) Why, son, you ain't well! Just look at your eyes! (*Feels his pulse.*) Got another chill? I believe you's studyin' too hard. I'd ruther you wouldn't gradgerate a tall if it's got to go an' make you sick.

WILLIAM: No, Mom, it isn't a chill this time. Mom, why does everyone try to persuade me not to undertake higher education? Mr. Wilson, who runs the corner drug store, says I would be foolish to go off to college. His belief is that a Negro can't learn the higher studies. He says it's time for me to begin to take care of you. Do you think so? After I left him I met Deacon Johnson and asked him for his opinion, and he declares that the Negro has no chance and never will have one. Joe, the tailor, always did tell me that I was foolish for wanting so much education. Today he offered me a partnership in his shop; that would be good money, but, somehow, I can't decide. Tell me, Mom, are they right? Are they?

MRS. BROWN: Many has been the nights that I laid awake thinkin' of the same thing. Now, there's Mrs. Lucy, she always did try to look out for me; she's been mighty good to me. Here lately, every time I takes her washin', she tells me I oughter make you help me work 'stead of lettin' you go to high school. And there's Reverend Butler. He's been preachin' to me this two year—says I'm gettin' you ready for the pen. I know you's better than most of these youngsters round here, but I don't know what to tell you; it ain't as if I was educated. Just do what you think is best, son, and Mom will be satisfied. (*Looks at clock.*) Lord help me! Here it is quarter past five and I told Mrs. Lucy I'd be there at five with the clothes. (*She hustles about putting the clothes in a large basket. William takes seat at the desk in the meantime. When she is ready to go, she stands at the door for a moment and looks at him shaking her head sadly, then leaves, closing the door softly behind her. William is absorbed in a book. Gradually his head lowers until sleep overcomes him.*)

(Curtain.)

SCENE 2.

William is still asleep at the desk. A loud knock at the door awakens him. He rises, rubs his hand across his eyes in a dazed manner as though half asleep. Enter Prejudice. He is dressed in a rather faded suit, wears a broad-brimmed hat and has a long mustache. He speaks in a drawling, monotonous, high-pitched voice.

WILLIAM: Sir, do you wish to see my mother? She is out just now. She'll be home in an hour.

PREJUDICE: No, my boy. I came here expressly to see you and for your own good. You were talking of going to college after you were through high school. I tell you for your own good, it will just be a waste of time and money for a Negro to go to college. From your history, you learned that the Negro used to vote in this part of the country, but he couldn't learn. Voting is for educated people, so he loses out.

WILLIAM (*Eagerly*): But did he lose because he was unfit? Or was he fooled out of his rights?

PREJUDICE: He was entirely incompetent. The Negroes spent all of their time wrangling with each other, and finally were only too glad to admit their inability and gave up the idea. If higher education helped the Negro, there would be some great Negroes in history today.

WILLIAM (*Proudly snatching the picture of Washington from his desk*): Who dares to say that Booker Washington was not a great Negro? Look at this. Why, his very picture radiates nobility. So you're wrong there.

PREJUDICE (*Chuckling with cruel delight and pointing a long finger at the photograph*): Who was his father?

WILLIAM (*Stammering*): Why—er—nobody knows, why—er—he didn't know himself.

PREJUDICE: No, Washington didn't know who his father was, but he did know and so do you that he was not a Negro; his greatness came from his father's side. (*William winces, but only for a moment. Another idea comes to him.*)

WILLIAM: What about Dubois, James Weldon Johnson and Kelly Miller? Are they not great men?

PREJUDICE: Well, my opinion is that they and all the other so-called leaders are simply getting rich by exploiting your race; you've read it time and again in the papers. Now, where are your great Negroes? (*William winces again under this cruel attack and weakly wipes his forehead with his palm. Prejudice chuckles with delight at the youth's perplexity.*) They call me Prejudice, but after all, I'm right. You'll do well to throw away books and get a mule and a plough. A Negro can make good on a farm only. (*Pointing at the door.*) Who's coming there? Look! (*William turns his head. In the meantime Prejudice exits through a hole behind the desk. When William looks again he has disappeared.*)

WILLIAM (*Calling and looking frantically for him*): But there are great Negroes! Do you hear? There are great Negroes! (*He is about to settle down again at the desk when the door swings open. Enter Ignorance. He is dressed in the garb of a rural preacher, and carries his hymn book.*) Well, sir, what can I do for you, or were you looking for my mother? I assure you she's not in.

IGNORANCE (*Grinning deceitfully*): My boy, some-buddy tol' me that you wuz goin' off to skewl when you's finished heah. Now I wants my race to prosper, and I hates to see fine young men like you go off ter stray. Talkin' 'bout higher education, it jest leads ter hell and destruckshun! Change yo min', son, afore it's too late.

WILLIAM: Now, who are you? How did you hear about me? Where did you come from?

IGNORANCE: I heerd some of your friends talkin' 'bout it, and a' course, wherever your friends are, I'm bound to be there too. They call me Ignorance, and are 'shamed to own me as company, but they natcherly won't do without me. I come from amongst your neighbors, they all 'sociates with me, from the preacher on down to the sexton.

WILLIAM: Well, say what you've come to say and be gone. I don't like your looks.

IGNORANCE (*Grinning unpleasantly*): Oh, none o' your high falutin' edicated folks lak me, 'cause I don't mind sayin' what hurts, but I know I'm right. An' I'm satisfied. (*Pointing to books on desk.*) Son, them books is poisonin' yo' soul: They's leadin' you the downward road (*preaching and extending his hands appealingly*). Son, won't you change? Won't you change? Come over to the right side today afore it's too late. Remember the prisons an' jails an' penitentaries is full of edicated folks ter day. I ain't rich. I'm a poor traveler ter the grave, but I ain't never been arrested in my life time; the jail house is for you upper tends, you edicates!

WILLIAM: Well, if you've thrown away your life's earnings thus far seems to me you've been in prison and didn't know it.

IGNORANCE: Won't you take my advice, Son, afore it's too late? Don't cha know you's on the road ter hell an' despair, an' eternal damnation?

WILLIAM (*Thoughtfully*): You may be right. I don't know. Listen. I have a book here, and if you will show me where a certain personage in it is wrong, I'll take you're advice. (*Goes to table at right and takes large book. Meantime Ignorance disappears through the hole behind the desk.*)

WILLIAM (*Returning*): Here's a book on education. Show me where— (*Looking about the room in amazement.*) Why, where did he go to? (*Making sure he has gone, William, perplexed, drops into the chair at the desk and leans over desk resting his forehead on his palms.*)

VOICE OFF STAGE: William! William Brown!

WILLIAM: Hello! Who's there? Come in! (*Enter Doubt in the person of a small finicky man who acts doubtful as to whether he should enter. He advances haltingly.*)

DOUBT (*Timidly*): I—I'm Doubt, your old friend. I—I trust you have not forgotten me; it's been so long since you've seen me. I thought perhaps my advice could help you; I wasn't sure, I doubt whether it's true, but they do tell me that you are thinking of going off to college another year. (*Leans forward questioningly.*) I—I doubted whether it was true, but then thought I'd better come and find out.

WILLIAM: Well, yes. I have been thinking very strongly on that point; in fact, I have made arrangements for entering a real college next fall. Now, what is the advice you have to offer?

DOUBT (*Growing bold*): Now, William, my boy, you know I have always been at your service; I—I couldn't afford to desert you at such a time as this. Really I doubt whether it pays a colored man to seek a higher education; it doesn't seem to pay; what good will it do when the whole world is against

him? At every turn in life's pathway, the Negro meets great obstacles which he must encounter. If he succeeds against one, there are a hundred more, each waiting its turn. I doubt the use of fighting against such great odds. You conquer one, only to become the victim of a more powerful one. It's too big a risk. I say, what's the use? You had better be looking out for your hard-working old mother rather than wasting all of your youth and strength chasing what seems to be a phantom. Now you may be right, and I may be wrong—but—but—William—I doubt it!

WILLIAM: Listen, do you believe that there are any great colored men?

DOUBT: Maybe so, but even so, I doubt whether they will ever get any credit for being great. I won't tell you not to take a course in college because I may be wrong—but, William—I doubt it. (*Shaking his head dubiously, he exits by the same door through which he entered. Meantime Truth enters by the hole behind the desk. He is dressed in the suit of a business man, and has the appearance of a man of experience. He stands and looks at William, who has arisen and followed Doubt to the door in an effort to talk further with him; having failed to do so, he is standing with eyes fixed on the closed door. At last Truth speaks.*)

TRUTH: My boy, don't waste your valuable time with him. He's not worth a minute of anybody's time.

WILLIAM (*Wheels about quickly and stares excitedly*): Who are you? How did you get in? What do you want here?

TRUTH (*Calmly*): I came in through the book that you were reading a little while ago. I go wherever there are good books; so, whenever you wish to find me, read good books, or listen to wise teachers. I associate with the world's greatest thinkers. I am Truth!

WILLIAM: Can it be possible? Then, why didn't you come long ago? If you only knew how much I have been needing your services!

TRUTH: I never fail to go wherever I am needed, but I must have time. What is your trouble?

WILLIAM: They say there is no such thing as a great Negro! How true is it?

TRUTH: So, you've been listening to Prejudice. Now, my boy, if you had only thought hard enough you would have realized the folly of such a statement.

WILLIAM: I told him of Booker Washington, Du Bois, James Weldon Johnson, Kelly Miller—but he denied that they were great or a credit to their race.

TRUTH: Well, do you propose to believe such a person as Prejudice? If you do you must give up the idea that there is or ever was a single great man in the world. What saint or hero in all time has Prejudice not attacked? The fact is that each one of the persons whom you have named is a man of high character, noble purposes and large achievements. Then did you show him this picture of George W. Carver? (*Takes it from the desk.*) He is a typical example of a Negro. Yet you have read in your book that he is one of the greatest scientists of all ages, and what makes him greater still is that he scoffs at the idea of money. Only

keep what you have read within your mind and you will see that there are many Negroes, both living and dead, whose great deeds will ever live after them.

WILLIAM (*Assuming a proud attitude*): I am very glad that you have come, and I hope that you will stay and be my adviser always. They also tell me that the prisons today are filled with educated people, and that education teaches one to be dishonest. Is there any truth in this statement?

TRUTH: That is one of the famous assertions of Jealousy, and, of course, Jealousy is the son of Ignorance. The definition that Ignorance gives for an educated man is—"Anybody who can read and write." Of course, you know that a man's presence in prison is proof that he is not educated; what are prisons but places where education is administered in a compulsory manner to those who will not accept it in the right way?

WILLIAM: I had never thought of it in that light, but now, I see it as plain as day. Then the whole world is not against the Negro, is it? And if a Negro becomes a great man, he receives credit for it just as any man would?

TRUTH: The world is for the Negro, my boy. You must know that Ignorance, Prejudice and Doubt are rapidly disappearing; and when they have gone not to return, there will be more peace and understanding. When a Negro really achieves something the world applauds more heartily than when others make achievements. Why? Because its sympathy is with the Negro, not against him.

WILLIAM: Then, there is no reason why I should not go to college, is there?

TRUTH: No, but there is every reason why you should. The great veil of poverty and ignorance that is before the eyes of thousands of Negroes should be removed; education is the only means by which this veil can be removed; therefore, my boy, it's your duty to acquire as much learning as possible, that you may impart it to those of your race who are groping about in darkness. The harvest is white and ready, but the laborers are, indeed, few. Victory is yours if you will but dare to fight.

WILLIAM (*Clenching his fists and standing with every*

muscle tense): And by the help of God Almighty, I'll fight to the last ditch! I will go to college and win! (*Truth leaves by the hole behind the desk, leaving William gazing upward, an expression of dogged determination on his face.*)

(Curtain.)

SCENE 3.

The same as when Mrs. Brown left. William is fast asleep with face in the open book he was reading when she went out. Mrs. Brown enters with empty basket, stops and looks at her son, then places basket on table and goes over and shakes him.

MRS. B.: William—William—wake up, Honey, and go to bed. I believe that 'ud make you feel better.

WILLIAM (*Slowly awaking*): But I say I will go to college, I will! Oh—ah—pardon me, Mom, I was in the midst of a most exciting dream. Such a vivid dream!

MRS. B.: Yes, child, I understand, and you is goin' to college. I wuz just thinkin' on my way to Mrs. Lucy's. She tells me I oughter make you stay at home and help me work, and same time she's sendin' her boy, Fred, off to college somewhere's every year. (*Gently stroking his head.*) I thinks jest as much o' my baby as she thinks of hers. An' I believes that old Reverend Butler preaches to me 'cause he's jealous. He didn't edicate his boy, Jim. An' he ain't nothin' but a crap shooter; p'raps if he'd a sent him to school he'd be somebody.

WILLIAM: But, Mom, don't you think I ought to stay close to you so that I can help? Can you get along without me?

MRS. B.: Suppose the Lord 'ud see fit to take you away from me? Wouldn't I have to do without you? No, child. Mom wouldn't stand in your way like that. I can manage just the same as if you was dead, only I'll know you ain't. Now begin, right now. Get ready, 'cause you's goin' to college next fall! (*She wipes the tears with her apron.*)

WILLIAM (*Caressing his mother*): And I promise you here and now, I will make good, for your sake and for the sake of my race, and don't think for a minute that I shall be gone from you forever.

(Curtain.)



A Plea for Better Rural Schools

By MRS. GERTRUDE HULBERT WYLIE, *Teacher, Tillotson College, Austin, Texas*

OVER seventy-six per cent of the school children of Texas are rural children; eighty-five per cent of the students at Tillotson are also from the rural districts. One would, therefore, naturally expect the rural schools to be well attended. If, however, we were to look in upon the average Texan rural school for colored children today, we should find only a pitiful attendance even at the most advantageous season of the year.

What prevents the rural school from claiming a full attendance? What causes country parents to send their children away to city schools? Surely Nature, amid whose scenes of beauty the little field school is set, is the best of teachers. Were you to question the parents of the rural children they would probably

give you such answers as these: "The teachers in rural districts are not capable." "The curriculum does not include even the most elementary subjects." "I don't want my child in such a miserable, unclean and tumble-down building."

But why do such conditions exist? In some instances it is because the people do not pay enough taxes to provide better school houses. But if the matter were traced back to its real cause the fault would usually be found to be largely that of the teacher. There are not suitable school houses because the teachers have never made an effort to stress the need of modern, clean, sanitary, healthy buildings.

I can distinctly remember the first rural school house I ever saw. It was hidden away among thick bushes.

A little foot path led up to the door. My first impression was that this must be a lost barn. Its walls had never been painted. The rough boards were full of holes. The little thing fairly squatted on the ground. There was no foundation. The boards ran down into the earth, many of them had been loosened by tiny animals that had burrowed under the school. They swayed to and fro in the wind, making a squeaky, sawing sound. The steps had long ago fallen down and a plank supported by two stumps took their place. There were four small windows from which many panes were missing. Someone with an inventive and economic turn of mind had clumsily placed cardboard in the open spaces, but the pupils had light enough and to spare, for the sun's rays easily slipped through the cracks in the walls and roof openings which let in a flow of water on rainy days.



THE OLD



AND THE NEW

The school ground contained no apparatus of any kind. There were no arrangements made for the play period; not a swing, not a seesaw, not even a sand pile, although within two miles a creek rippled between glistening white banks of sand. Instead of a baseball diamond there were high grasses, weeds, poison ivy, bushes, briars and brambles everywhere.

The floor was rough. Many a little toe must have been pierced by its splinters. The walls were dark and dingy. The blackboards were badly cracked. In one corner stood a ragged, dirty reading chart that sagged pitifully on one side. Poor little beginners who must learn to read from such a chart!

The teacher's equipment was a desk and an ancient chair, and for the poor children there were long, hard benches. One wondered how a teacher could keep order under such conditions. Let me assure you that this is not an exceptional but a typical rural school. Can we expect children to enjoy attending such a school? Even those who are willing to go there find the exposure perilous to their health. If, however, they were taught in a well-ventilated, properly heated school house, with clean sanitary surroundings and water supply, if their school-room were made attractive with pictures and flowers, if they had comfortable seats, if their play were supervised by an interested worker, these selfsame children would delight in school.

But a rural school teacher's task is not finished

when she has transformed such a wretched little school into a well equipped establishment with a modern house and a standard curriculum. If she enters fully into her opportunity, she will also become a social worker. Those of us who live in the rural districts of Texas are familiar with the woeful lack of amusement and the barren community life of our rural acquaintances. A trip to town on Saturday and a long ride or walk to church on Sunday comprise the only diversions of the ordinary rural citizen.

What a rich opportunity lies before the school teacher! She is privileged to open to these hungry seekers after entertainment a world of music, poetry and community activities to which they are all foreigners. The organization of a Mothers'

Club may be the means of self expression to many a rural mother. A school library open to parents and pupils may be a haven of refuge and source of inspiration for old and young alike. It is not surprising that so many of the inmates of the insane asylums are farmers' wives. The odds

against a woman of this class are great. The site of the home is often selected by a husband who is more interested in finding a good location for his barn than for his dwelling. How frequently the barn stands facing the roadside in the best possible location while the house stands off at a distance from the road. How the monotony of such a woman's life would be relieved if she could lose herself in some good book! Probably, it would help her to withstand the stress and strain of her busy days. But where is such a book to come from unless there is a school library to supply her need?

How a Texas rural school of the old type may give place to an attractive and beautiful modern school, which is at the same time a useful social and community center, has been demonstrated by Miss Addie Alexander, a Tillotson graduate, who with the splendid help of the Jean's Fund has already accomplished several such transformations in needy communities.

But, after all, the quality of the teacher is vastly more important than that of the plant. With poor teaching the best of buildings will not make a good school, while a first-rate teacher will produce, even in a miserable shack of a house, a school that is both attractive and inspiring.



Usefulness of the Talladega Hospital

By IDA F. HUBBARD, *Matron*

IF our hospital were used only for our own pupils and teachers we should have very few patients. The town doctors, colored and white, bring their colored patients here for all kinds of treatment. The accident patients are not a few during the year. It would be a gruesome tale were I to relate these cases, but factory, auto, burnings and shooting accidents all come in. Sometimes death comes quickly, sometimes weeks may follow and sometimes a patient is released

very soon. In these days of ball games of all kinds, broken limbs, fractures and concussions occur. Mothers come with their babies and young mothers for their confinement. Operations of all kinds are performed. Indeed, nearly every kind of sickness is ministered to. There is a fine colored woman at the head and five nurses. Some of the mothers in homes in town have taken a short course to help them in their homes and community. The rooms in the hospital were so

crowded that a nurses' home has been opened this year, and many times every bed in the hospital is taken. A few days ago I found only eight patients—typhoid, pneumonia, rheumatism, two shotgun cases, two operations and one not yet named were the variety under the care of attendants.

* * *

A Catholic Interracial Society has recently been organized in Louisville, Kentucky, under the name of the "Claver Club." At its first general meeting the Rev. Martin Frankenburger, the executive secretary, stated that the aims of the club were "to promote the material, mental and spiritual interests of the colored people, to encourage better relations between white and colored, to apply the principles of Christian teaching and the rule of love for neighbor in our attitude and bearing toward the colored people, to emphasize the

common humanity of all beings made in the image of God."

Father Frankenburger called attention to the fact that the Catholic Church has no orphan homes for colored children and no hospitals for Negroes and "few other means of protection towards their corporal work of mercy." Bishop Floersh, who has sanctioned the movement and was present at this meeting, affirmed that "The Catholic Church seeks the salvation of souls and the soul has no color."

Father Theobold, who is one of four colored priests now in the United States, said, "My people naturally love the things that the Church has to offer. They are eager for faith. They love grandeur and they need only to be shown the beauties of the Catholic Church and to be made to feel that they are welcome within its fold to have them come to us in numbers."

* * *

The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for April and for the seven months of the fiscal year, to April 30.

RECEIPTS FOR APRIL

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1923.....	\$17,884.06	\$9,053.74	\$6,152.99	\$33,090.79	\$5,161.54	\$38,252.33
1924.....	18,473.73	5,703.32	6,070.07	30,247.12	5,537.00	35,784.12
Increase.....	\$589.67				\$375.46	
Decrease.....		\$3,350.42	\$82.92	\$2,843.67		\$2,468.21

RECEIPTS SEVEN MONTHS TO APRIL 30

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$153,666.81	\$56,388.19	\$4,613.22	\$214,608.22	\$31,971.56	\$246,579.78
1923-24.....	163,507.00	58,788.14	8,870.03	231,165.17	56,412.66	287,577.83
Increase.....	\$9,900.19	\$2,399.95	\$4,256.81	\$16,556.95	\$24,441.10	\$40,998.05
Decrease.....						

Designated by Contributors for Special Objects:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1922-23.....	\$3,837.38	\$5,495.94	\$45,460.00	\$54,793.32		\$54,793.32
1923-24.....	2,482.44	3,305.65	39,477.71	45,265.80		45,265.80
Increase.....						
Decrease.....	\$1,354.94	\$2,190.29	\$5,982.29	\$9,527.52		\$9,527.52

SUMMARY OF RECEIPTS SEVEN MONTHS

RECEIPTS	1922-23	1923-24	Increase	Decrease
Available for Appropriations.....	\$246,579.78	\$287,577.83	\$40,998.05	
Designated by Contributors.....	54,793.32	45,265.80		\$9,527.52
TOTAL RECEIPTS.....	\$301,373.10	\$332,843.63	\$31,470.53	

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR APRIL, 1924

Income for April from Investments.....	\$9,261.12
Previously acknowledged	36,629.79

\$45,890.91

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

CONGREGATIONAL HOME MISSIONARY SOCIETY

THE following leaflets may be had upon application to the Publication Department: *Florida Tomorrow*; *A Ranger in God's Reserves*; *Three Decades on the Border*; *The Americanization of Andrew Gavlik*; and *A Sky Pilot of the Western Frontier*.

* * *

The women of Broadway Tabernacle, New York City, have very generously supplied the means of providing the Van Tassell-Prairie Center field in Wyoming with a Ford touring car. The country north and south of Van Tassell is settled by ranchers who live at distances varying from ten to thirty miles from the railroad. A car is absolutely essential to the man who serves this field. Rev. Carl Harwood, who recently came to this parish from Denver, is very enthusiastic about the future of our work in this great field.

* * *

Making the Alien Kin, a new lecture on our Foreign-speaking Work, by Rev. Henry M. Bowden, has been completed and is now ready for circulation among the churches. It contains a number of interesting slides on the Ellis Island kindergarten and on work in our foreign-speaking departments. Calls for it are numerous and reservations should be made considerably in advance of the dates for which it is desired. A duplicate set, intended for use in Maine, Vermont, New Hampshire and Massachusetts, is under the care of Rev. Oliver D. Sewall, 14 Beacon Street, Boston.

* * *

The meeting of Pittsburgh Association at Arlington Church, April 1 and 2, proved to be one of the finest in its history. A new departure was the sacred concert on Wednesday evening. It was almost impromptu. Each church represented in the Association was asked to present a musical number. There was a great variety of instruments and selections. The Scottish bagpipes were in evidence and created much enthusiasm. The audience was greatly impressed by the fine quality of the numbers presented by representatives of the Slavic churches. Their young people played violin and piano with as much skill and expression as do the sons and daughters of families who have long had the advantages of American training. It illustrates the eagerness with which these newcomers are taking advantage of their opportunities.

* * *

The activities of the Department of Negro Work in the North during the fiscal year closed March 31 have centered in the city of Cleveland and on the Jewish Temple at East Fifty-fifth Street, which has been purchased by the congregation of Mt. Zion Church. This well equipped, centrally located building will cost one hundred thousand dollars. Mt. Zion has raised forty-five thousand in pledges and ten thousand has been paid in. The Cleveland Union, the Church Building Society and the local church are co-operating. The assets of the church have been decreased through loss by fire, but a temporary location

was procured and it has been possible to build up the young people's work and the Sunday School, take new members into the church, as well as make some remarkable records in raising money.

* * *

In a little village in Pennsylvania there is a Congregational church. Like the village, the church, too, is little. It has an active membership of twenty-six, and is the only Protestant church in the community.

This little church cannot support a minister of its own. It is being supplied by a Congregational minister from a neighboring place at a cost to the Home Missionary Society of two hundred dollars a year.

The question is: Is this Congregational church, now receiving two hundred dollars annually from the Home Missionary Society, justified in asking for continued support?

Rev. James S. Henry, pastor of our church at Mahanoy City, Pennsylvania, who has been supplying this organization "At the Springs," believes that it is entitled to support for the following reasons:

1. No town should be without a house of worship. Church doors should be open and services regularly held for all who desire to commune with God. What we demand for ourselves, in this respect, we should desire for others. Our Congregational church is the only church in the town. There is a Roman Catholic chapel, used on Sunday as a house of worship.

2. The church has an opportunity to help the young people and is doing so. However, when the school course is completed, the ambitious leave the Springs to work and reside elsewhere. The church is, therefore, providing members for other churches. There is no regret in this. It is merely suggested to show that though the local church does not have these members when it most needs them, its work is not lost.

3. The church is willing to contribute toward local support, but the possibility of raising enough to enable a resident minister to be located there is remote. A regular supply is the best arrangement for the present.

4. Last year the church paid its apportionment in full, and this year's is assured.

5. This church thinks of the Kingdom of God in terms of goodness, righteousness and faithfulness and endeavors to see these ideals realized in the lives of its people.

What think you, reader? This is not a romantic situation, except as no situation which deals in human hopes and fears and joys and sorrows is entirely devoid of romance. It has no dream of future growth to lend it interest. We could give it up, and many others like it, and thereby save two hundred dollars a year or more on each. But if all these little country churches were to be allowed to perish, what would be the effect on the neighborhoods to which they minister and on the cities to which the children of these neighborhoods ultimately go? Can we make a better contribution to the moral health of America than by helping just such little churches as these to do their work?

The New Invasion

By Superintendent A. E. RICKER, South Central District

THE first began a hundred years ago. Sturdy adventurers of the American type, with the vision of empire in their eyes, pressed across the Red River and on toward the Rio Grande. The symbols of this invasion were the rifle and the bowie knife, the axe and the plow. The objective of the invaders was a higher social order. They came

"To quell and conquer the savage earth
And to charm the curse from the soil."

Presently came the tragedy of the Alamo, and a few weeks later, when the sturdy if tardy Rangers of the Texas that was to be got into action, the victory of San Jacinto—the Yorktown of Texas history. The haughty Santa Ana bowed in submission. Then arose the "Lone Star," and the Republic of Texas stood among the nations. The years of settlement, of extending cultivation, of up-rearing towns and increasing wealth rolled along, and, after a somewhat troublesome interruption, the state of Texas took its place in the glorious sisterhood of American commonwealths. All honor to the first adventurers, the southwesterling pilgrims of the first invasion! Fullest appreciation for the tremendous achievement that developed the resources of Texas! In 1923 the cotton crop of Texas, upwards of four million bales, was said to exceed in value the wheat crop of the entire nation. In the same year, of the total national output of 725,702,000 barrels of oil, Texas yielded 128,415,000 barrels, ranking among the first three of the producing states.

A certain provincialism, however, must be confessed—a tenacious clinging to the prevailing order—the traditional and conventional. In agriculture, education and religion the conventional has become largely fixed. There are footprints of Saurian reptiles, once made in river bottom mud, now preserved in Texas rock. In the museum of Texas A. and M. College at College Station I saw recently the tusk of a mastodon, the femur of a dinosaur, similar to the monster whose skeleton stands in the Carnegie Museum at Pittsburgh; and bones of the little, prehistoric three-toed horse illustrated a few months ago in the *National Geographic Magazine*, all exhumed from the rich stores that underlie Texas soil, especially in its river valleys. All these are specimens of fixed forms. A rigid social order is fatal, for the price of a free democracy and a vital Christianity is progress. A young clergyman, product of our conventional institutions, recently advertised in Texas Bible lectures defending

the Usher chronology and a creative period of six literal days. One might be tempted to assume that sometimes Texas soil is overlaid also.

The new invasion of the free spirit, the open mind, the forward-forging faith is highly significant. It is the dynamic as opposed to the static view of God and his universe, of the intellectual, moral and religious life of man. It is committed to the unabashed acceptance of truth. It rejoices to discover established facts. It is dominated by believing allegiance to the living and ever-creating God, who is to all ages "leading on."

The new invasion has been in progress but a few years in the life of a state. The minority that represents it is not imposing in numbers. A new interpreta-

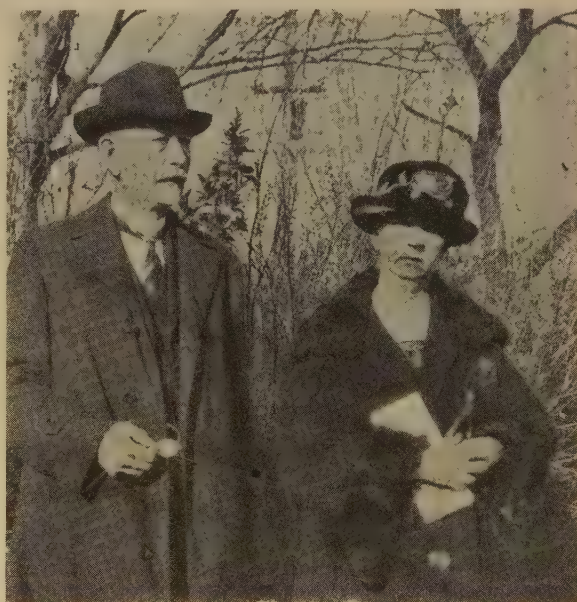
tion of the facts of life is not achieved in a day, but the heaven is working, and the new invasion has effective allies. Real education is making progress both in tax-supported and private institutions. Younger men begin to see the light, to gain the dynamic vision, and their teaching is spreading the illumination.

Now this invasion of the modern Christian mind has its definite objectives, methods, strategy.

In the rural field this movement sets the larger parish. Its first principle is that the religious forces of the field combine for the common good on the simple basis of the brotherhood of believers in Jesus Christ, with undis-

puted doctrinal freedom for all. The next emphasis is a competent, resident pastor, adequately supported. Then comes the well-planned program of service through which the united organization shall express its Christian good will in spiritual, educational, social and practical ministry. With the plan goes the extension of the parish bounds, so that sub-centers similarly united may be related to the central village. The spirit of the movement opposes the pitiful divisions and inefficiencies of Protestant life in the country in past years. This expression of the spirit of Jesus in rural centers is a mark of the new day of promise. In Oklahoma the larger parish is the ideal with us on four fields, in Texas on three, in Louisiana on two, and one is coming into form in Arkansas. The vision is dawning elsewhere, and it will be the method of tomorrow.

A second factor in the method of the modern Christian mind is the typical city church, embodying the spirit of freedom, brotherhood, zeal in evangelism and efficiency in service. Its central trait is the sincerity of its spiritual purpose stripped of all secondary limi-



SUPERINTENDENT AND MRS. A. E. RICKER

tations or conditions. To worship, to evangelize, to serve in the name of Jesus for world-wide conquest for the New Testament gospel is its sole objective. In all the larger cities of Texas, and in some of the commanding centers of the other states of the district, churches of this type are gathering strength for the day of their power. Dallas Central has in a large



THE MANSE, AUSTIN, TEXAS

measure realized the vision. In Oklahoma City our cause rapidly approaches a similar achievement, while in other centers the real meaning of our position is winning recognition.

Singularly expressive of the spirit of the movement is the next objective, namely, cordial alliance with education, seeking with the fullest commitment to academic freedom, to stress the ethical and spiritual in education. With no abatement of devotion, an informed pulpit undertakes to bring the evangel to the university mind, to faculty and undergraduate alike, remembering that Jesus interpreted himself as successfully to Nicodemus, the teacher of Israel, as to the woman of Sychar at Jacob's well. A Congregational Club, led by a member of the A. and M. College faculty at College Station, Texas, is one expression of this alliance. At Austin, where Rev. Almon O. Stevens has achieved the exceedingly difficult task of transferring the downtown church to a site close by the west gate of the University of Texas, we have both an equipment and a prospect in which the new invasion finds characteristic delight. A beautiful and at present adequate first unit of the church plant is complete. We also have a parsonage. The task of pas-

toring the town folks and the university groups, of providing social privileges through the Sunday Night Fellowship Club, together with educational courses in Bible and Christian themes has been initiated. The larger functioning of the organization as a church and university lies in the future. But the active and generous interest of a considerable faculty group, the increasing interest and loyalty of the town folks, the growing numbers at all services, are among the indications that here awaits for our development a work of exceeding significance and promise.

And, finally, the spirit of the new invasion finds its central expression in evangelism. Not the appeal to self-interest and personal gain, but the lofty New Testament challenge of the Christian ideal. To voice to the men of today the call of Jesus by the beautiful sea. To show the winsomeness of the truth and principles of the gospel message, the new life and "the wonderful way of living," the trenchant call to service, to appeal to the noblest in the spirit of man, as Jesus did—this is the evangelism of the Living Christ today. Some forty home missionary churches in the Central South, in the exceedingly difficult year of 1923, report



THE PALM PATH, PORT ARTHUR, TEXAS

369 accessions to membership, 220 on confession of faith. Their total membership was 2,739. The accessions amounted to thirteen and four-tenths per cent of their total strength. That but illustrates that the call with the true ring is heard and heeded. The new invasion will issue in the ascendancy of the real Christ, the acceptance of his genuine message and in the fellowship that shall enshrine his spirit in all of life.

Cullings From the Diary of a Frontier Pastor

By RHODA JANE DICKINSON, Roundup, Montana

FEBRUARY 24. How I have been wishing there were two of me! I assisted in five services today, but the sixth, which wasn't held at all, is weighing on my conscience. There was no evening service at Klein. True, more than seventy were present at our Sunday School session in the afternoon; but a mining community of nearly eighteen hundred souls is entitled to more Protestant work than they are receiving. One me should be able to look after these outlying communities while the other me attends to the duties connected with the work at Roundup. However, I am

encouraged by the thought that the Union Circle, recently organized at Klein and in which the women are interested, may prove the foundation for a future permanent work.

The meeting of the Pastor's Training Class tonight proved most interesting. I am giving lessons to all young people who attend our Sunday Evening Circle, even though few of them are contemplating church membership. The lesson tonight was on God. I only wish that in my early 'teens I had had the conception of him these young men and women have.

February 26. I went down to Musselshell tonight with our superintendent, to assist at the first fellowship meeting in our Association this year. I should enjoy living in the little Western town of less than a hundred souls if I could have a home like the one in which I was entertained. It was about the biggest and loveliest house I have been in, in my travels about the state of Montana. It was built before the hard times struck the state. Few members of our church remain in Musselshell—not enough even to keep up the Sunday School. However, there were a number of interesting people at the meeting, and I enjoyed every minute of it.

February 27. I have just returned from a splendidly attended service at Melstone. The old pastor there is greatly beloved by his people and has been with them through many vicissitudes. His wife arranged for a woman's meeting at the parsonage in the afternoon, and I talked on the missionary program in the local church.

February 28. I returned to Roundup at noon. Our superintendent and the Melstone pastor came with me. We want to make the term fellowship entirely familiar in church circles. The monthly parties which the women of our church are arranging are making us feel like one big family. The colonial party which took place a month ago was the finest one yet held.

March 1. Can anyone imagine a Welsh meeting in Roundup, Montana? But I have just returned from the St. David's Day celebration. Recently several Welsh families have attended our services, so I was invited to the gathering. I greatly enjoyed it. The singing in both Welsh and English was remarkably fine.

Then, too, I have found in the home of one of our Welsh miners a woman who in her girlhood had been one of the leaders of the great Welsh revivals. After much persuasion she was induced to come to one of our Wednesday evening meetings and tell some of her experiences. The women were so interested that they kept her answering questions for half an hour after she concluded her address. I believe that later she will take a class in our Sunday School. Such splendid material should be utilized. It is this sort of an experience that makes the work out here so intensely interesting. I don't believe I could ever return to an ordinary town and do work in a conventional sort of way.

March 3. Tonight I enjoyed a musical program given by the ladies of the Episcopal church. It is surprising what a wealth of musical and dramatic talent is to be found in some of these little western places.

March 5. I gave a fellowship dinner tonight to nearly forty members of our church group, including council members and their wives, Sunday School teachers and choir members. I had never before attempted a dinner on quite so large a scale all by myself, but many offers of help were proffered and it all went off splendidly. The fine after-dinner speeches given by church workers on the subject of cooperation more than recompensed me for my labor.

Five of us enjoyed a Circle meeting at Klein this afternoon. It was a most satisfactory gathering, with six men joining. The visitors always become members and we surely had a program to attract them today. We took a fine little pianist out with us from Roundup and also a reader, so we had a real surprise for the Circle

after their usual business meeting. How everyone enjoyed the Community Sing after refreshments were served!

March 6. The Day of Prayer for Missions was not forgotten here, in spite of the fact that there is but one regularly organized Missionary Society in the town. Members of all the Protestant churches came together, nearly thirty of us, at one of our Congregational homes. We used the regular printed program for the day. We all remained for tea and a social half hour afterward. I also went over to the community gymnasium and talked with some of the boys about a match with our Congregational young men in the near future. It is certainly fine of the Methodists to allow us to use their plant once a week.

March 8. I received an invitation to make a trip to Billings a little later on. I hope it will be possible for me to visit the Polytechnic again and be with the girls there for a while, as well as speak to the group of First Church women who sent the invitation. If only someone richer than we are around here would send an extra donation to our needy "poly," what a boon it would be!

March 9. Another Sunday gone! One of the boys made a fine suggestion in the young people's meeting tonight. He and a friend, who are greatly interested in radio, brought over a fine set tonight and, after giving an explanation of radio that would have been a credit to a college professor, gave us a short concert. It did not prove a complete success because of an imperfect aerial, so one of the other boys suggested that next week we establish a permanent aerial in order to have concerts when we desire them. The boys are going to act upon the idea immediately.

March 11. I have a heartache tonight. I have just returned from having dinner with one of our fine church families.



MISS RHODA JANE DICKINSON



KLEIN, MONTANA

They are making preparations to leave us. That is one regrettable feature of our western work—you never know how long your finest workers will be working with you.

March 13. Had a most delightful afternoon with two dozen members of our Ladies' Aid at their regular meeting. We sewed on material to be used for a bazaar to be held later.

March 14. Home again and almost morning! I am wishing now that there were three of me. It is certainly not an ordinary experience to ride out in the country nine miles on a night that is dangerous for autoing and find a group of people assembled for a community meeting, some having come a distance of seven miles. No religious services had been held there for two years. The gathering took place in a one-room schoolhouse and after refreshments had been served the children cleared away the seats and were soon enjoying games. These meetings have been fostered by a member of our local church, a widow who has been teaching in the community. She is planning to have her five daughters with her next year in a Seattle school. When I think of all this woman has meant to the neighborhood, of the valuable service others are giving, the story Jesus told about the leaven comes to my mind. Surely the influence of one church, small though it be, is not confined solely to one little community.

March 15. Saturday. A whole day and most of the evening at home. It is a long time since this has happened. Next week will not hold any idle days.

There will be two Lenten services, and an afternoon at Klein, an address for a meeting of a woman's club, the



MEMBERS OF ROUNDUP CHURCH

beginning of a systematic program of calling, block by block, until we know personally how many people in our community are not at the present time affiliated with any church.

Tomorrow will be Sunday and glad am I that Sunday is always a day to which the pastor may look forward. All over the country tonight pastors are preparing for their Sunday services. Some of them will be in large and interesting centers, many in fields unique and challenging, but I doubt if many parsonages are sheltering one whose heart is happier or more grateful.

* * *

A Church Organized in 1859

By MRS. LULU D. CRANDALL, The Dalles, Oregon

NOTE: The Congregational work at The Dalles, now a prosperous western town, is going splendidly at the present time. Like all frontier churches, it has had its periods of discouragement, but it has passed through them victoriously. A short time ago a Fellowship Supper was given by the church, and at that time the author of this article was asked to tell of its organization and the conditions which led to it. Although but a small child at the time, she remembers clearly many incidents connected with the event.

OREGON was admitted to the Union as a state February 14, 1859. Wasco County was just five years old and until admission day had extended to the Rocky Mountains on the east and to the Cascades on the west; The Dalles, the only settlement in all this vast territory, was the county seat, with some six hundred inhabitants. The Congregational

church of the town had its beginning the same year. A missionary arrived in the place on the first day of April. To some people the day did not seem an appropriate one on which to start a work of this particular kind.

The town was sadly in need of an uplifting influence of some sort. It was full of horse thieves, gamblers, highwaymen, and all sorts of desperadoes. True, there was some civil government for the protection of the citizens. A county court house had been opened for all meetings, political, religious and whatever was of a public nature. It had the distinction of being the first court of justice between the Columbia River and the Mississippi. There was a military post also, under command of Colonel Wright, the Indian fighter who opened to settlement this great inland empire which for ten years had been unavailable, owing to Indian troubles. But with the coming of new settlers everything took on a different aspect. Mines were discovered. The bunch grass hills that are now wheat fields were found to be grazing for stock that could run out the year round, and the creek bottoms were found to make fine ranches.



OREGON MOUNTAINS AT SUNSET



FERRY AT THE DALLES

The Dalles was the head of navigation on the Columbia and all freight and passengers had to be transferred to stages and pack or saddle trains to all points of the "Upper Country," as the present states of Idaho, eastern Washington and eastern Oregon were called. The missionary previously referred to came up the Columbia River in a small steamboat, a messenger from The Home Missionary Society. His name was William A. Tenney. He was a state of Maine man, born at St. Albans and graduated from Bangor in 1856. The day following his graduation he married Miss Abby Clark.

Mr. Tenney began to hold preaching services in the new court house immediately after his arrival, and on September 17, 1859, the church was organized. Rev. Cushing Eells, agent of The American Board, and Rev. P. B. Chamberlain, of Portland, assisted Mr. Tenney in the organization. They formed a council

to whom candidates for membership presented themselves and their letters, with their request for an organization. Mr. Chamberlain preached on the text, "Ye are the light of the world. A city that is set on a hill cannot be hid."

The charter members were Rev. and Mrs. W. A. Tenney, E. S. Joslyn, Mary Joslyn, E. S. Penfield, W. B. Stillwell, Zelek and Camilla T. Donnell.

Mr. Tenney served as pastor of the young church until 1861, when he was succeeded by Rev. Thomas Condon. Under his leadership a church building was erected about two years later. Growing congregations made it necessary to procure a new site and the present one was acquired in 1893.

Mr. Tenney died at Oakland, California, in 1914, fifty-five years after the founding of the church at The Dalles. His light is still burning in the city among the hills of Wasco County.

Trails Among the Hills

By REV. J. M. PETERSON, *Stipek, Montana*

ONE Sunday last summer I started out to hold services at Redwater, a little place about sixty-two miles from my home by the main road. However, I had been told by a citizen of the town of a way to "cut across," and this was my first opportunity to try it out. After driving thirty miles along the main road, I turned away from it in an endeavor to find a short cut. Finally I came to the home of a rancher and stopped to inquire if I had taken the right path. He gave me as explicit directions as he could and wound up by saying, "This part of the country is a good deal like an Indian reservation — it is all trails."

I discovered that he was right. I followed his directions as closely as possible but soon realized I was lost among the various trails. However, there is always a road leading somewhere to be found, so I drove up hill and down again, over deep washouts, running into places which it seemed must be the end of the trail, since, apparently, there was no other way out. My watch kept running on also and at last it ran past the time set for the service.

Finally, far in the distance I could make out the hall in which I was to preach, but between it and me was a muddy stream about thirty feet wide. I did not dare venture into it until I had inquired as



READY FOR THE TRAIL

to the depth of the water, the condition of the bottom and so forth. Having found that others had crossed it the day before, I cranked the Ford, opened the throttle wide, stepped on low and plunged in. I was more than an hour late, but when I reached the hall I found most of the congregation still waiting for me.

We held Sunday School and preaching services and after the meeting one of the brethren told me he had



THE MISSIONARY AND HIS FAMILY

spent the day in the vicinity and was going back to his own home about thirty miles from Redwater that evening. He offered to show me a better trail on the homeward trip and I was more than glad to accept his offer. No gasoline was to be had in the town, so I was obliged to start out with the quantity I had, hoping it would last until I reached a place where more could be procured. We had supper at the home where my friend was stopping and then proceeded on our homeward way. The car which was to lead was so heavily loaded that I took some of its occupants into my Ford. When darkness came on it was found that the leading car had no lights. The rough roads had shaken my automobile so badly that the coil box was cracking, the coils did not have contact as they should and soon it was firing only on two cylinders. When a high hill was reached there was not enough gasoline to run up front end first. We had to turn around and back up. We were very glad when a country store was reached where we could get some gasoline. Still things did not go right and whenever we came to a little up grade the two ladies in my car, neither of whom could drive, had to get out and push. In the dark it was impossible to tell what was wrong with the engine or it could have been fixed in a few minutes. We worked along the trail as best we could until midnight, when we reached the home of the occupants of the other car. I remained with them until morning. I was then able to repair my Ford and reached home without further trouble.

Other Trails

I could write of many such journeys on the home mission field, but I am sure some information about the people who must travel these western trails will be of more interest.

Thirty years ago the only way to get about was over the trails, but now some of them have developed into real roads. This fact is helpful in extending the missionary work over the hills and through the valleys. Often there are forks in the road where the missionary must stand and ask himself, which way?

We held our first service at Intake in a vacated pool room. There was no church building. There was, however, a saloon and it was well patronized. When I left three years later there was an organized church, two lots and a fund started toward the erection of a building. Now the saloon is gone, the church stands in a prominent place, and each Sunday morning a goodly company of people meet for Sunday School and worship. All this has been made possible by the help of the Home Missionary and Church Building Societies.

The supporters of this work are largely "dry land" farmers and they are having hard times these days. At first they were encouraged by good crops and fair prices and all went well. Then came crop failures, a long, hard winter, mortgaged farms, high prices for everything the farmer must buy and low ones for everything he had to sell. All this and much more make things very hard. Many a story of heroic struggle in the face of hardship could be told of this part of the country. Stories of men and women who have tried and failed again and again. Some have become discouraged and quit, while others have taken heart again and are planning to sow another crop this spring. There is a great deal of talk about doing something to better their condition, so we are hoping that the top of the hill is just before us and that we shall soon be able to see a long stretch of level road ahead.

Forks in the Road

Sometimes when following the theological trail one comes to a fork in the road. There are those who say, "This way to the hilltop where the Lord will descend to take us to the sky," while others believe that the trail which leads to the door of the needy and downtrodden is the one to be followed. We may be sure, however, that the trails will come together on the other side of the hill. The help of the Home Missionary Society in this trail country has been like the aid of one who lends a hand to a weary traveler carrying a heavy load. It has given help and inspiration. To the Society, to all who contribute to its support, to the good women who from time to time send boxes of clothing which are of great value to the recipients, and to all who by their prayers and sympathy are helping to advance the Kingdom the people of the trail country are most grateful.



THE INTAKE CHURCH

Where a Sense of Humor Helps

By MISS MADELINE C. GILE, Bountiful, Utah

NOTE:—Miss Gile has for some years been serving the people of Plymouth Church, Salt Lake City, and the towns of Sandy and Bountiful, Utah, under the joint commission of the Home Missionary and Sunday School Extension Societies. This article would seem to prove that, in addition to ability, courage and determination, she has also a sense of humor which stands her in good stead.

EVERYONE in Plymouth Church, Salt Lake City, has worked very hard during the past three months in the endeavor to earn money to paint the building this spring. The Ladies' Aid has given a supper each month which has become quite famous in the neighborhood. The members have bought a range for the kitchen, and cooking utensils, in addition to laying aside a sum each month for the painting fund. The Sunday School has contributed by giving some splendid programs. We consider our greatest achievement the purchase of a piano, not much of an instrument, to be sure, but the tone is fairly good and it will do until we can get a better one.

On the whole, the work goes well here. We have a popular and faithful superintendent, there is an efficient corps of teachers, and gradually the church is gaining friends in the vicinity. The Junior Endeavors are very active and enthusiastic, and a dramatic club has been organized, which is hard at work on a sketch to be presented soon.

So much for Plymouth. At Sandy, an important preaching point, the outstanding event of some months was the C. E. banquet, which was given on February 7. Last year just twenty-seven attended, and this year one hundred and twenty-five came. The ladies who were serving the supper were aghast. As the door opened to admit each new group, the committee counted and groaned. However, on the whole, the guests managed to get enough to eat. The mashed potatoes gave out, to be sure, but there were meat, hot rolls, cake and fruit in abundance. Everyone did his best to contribute to the good time.

The school at Sandy is something of a disappointment. The people are scattered, but it is entirely pos-

sible for the attendance to be larger than it is. It is the hope and expectation that an improvement in this direction will be evident before long.

On March 23, I attended the dedication service of Meno Trope Hall, the community house in Provo. Rev. Charles D. Gaffney, of Phillips Church, drove me over in his car. On our way home the engine of the car developed a knock. We drove for a mile or two and waited twenty minutes for it to cool. To add to our troubles, a blizzard blew up that covered the windshield with damp snow. We finally reached Sandy, wet, cold and exhausted. Here I insisted on taking a street car, and advised Mr. Gaffney to do the same. However, he thought he would be able to get home. He had gone only a scant half mile when he ran into a car that was standing in the middle of the road without lights. In it were a man, his wife, their six children, a bag of cabbages and a bushel of apples. The baby was knocked out of its mother's arms by the force of the collision, but very fortunately it was not injured in the least. As for me, I rode on the street car, congratulating myself that my troubles were all over; but the car ran off the track, and the passengers had to alight and stand in a raging blizzard until it was put back on. Then the conductor, coming back on the car, slipped, fell and broke his arm. I considered myself fortunate to get home at all, even after I developed a cold that kept me in the house for the next two days.

These are a few of the exciting things that may happen to a missionary in this part of the country. We come in time to regard it as a part of the day's work, and count it all as nothing when real results are achieved.



"Provoked Unto Love and Good Works"

By REV. PAUL LEEDS, Kinder, Louisiana

NOTE:—Mr. Leeds, pastor at Kinder, Louisiana, and known to his friends and parishioners as "Brother Paul," has written the accompanying narrative in a reminiscent mood. Few pastors have had more varied or interesting experiences than Mr. Leeds in his many years on his unique field.

THE new Ford car! When word came to get it, I asked the agent to bring a five-passenger touring car over to the parsonage. We were delighted with it, but some friends insisted upon sending it right back, and I was greatly surprised when I learned their reasons. Friends in Kinder and Emad, "provoked unto love and good works" by the action of Central Church, Brooklyn, in presenting the car, got together, made up some money—almost every contributor was outside the church—and insisted upon my having a Tudor sedan. I did not agree at first—it seemed rather too fine—but the people who wished to add to the gift finally prevailed, and we are very

glad they did. Until quite recently we have had unusually cold and rainy weather. There has been a larger number of night calls, and long rides to hold funerals and other services would have been a real hardship had it not been for the closed car. We are deeply grateful to God and his faithful ones for it. A Jew living in Kinder was one of the contributors, and when I thanked him for his help and told him that I and the car were at his service whenever needed, he told me that the gift had been only a slight appreciation of the work our church was doing.

This season I have been called upon to conduct eleven funeral services and assisted at two others. This

as involved some three hundred miles of travel. Some of these services have brought some interesting memories of other days. About two o'clock one cold, rainy morning a man came to the parsonage and asked me to go out in the country to comfort and pray with a dying woman. I found that on a Saturday morning a year and a half ago I had officiated at her wedding, and on the following Monday I performed the same service for her great-grandfather, the bride being his second wife. The great-granddaughter died shortly after my visit, leaving a tiny babe. The child's great-great-grandfather is still living. We are happy to know that it is soon to be brought to our church for baptism.

Another funeral which brought back many memories to me was that of a lady who was more than a hundred and one years old. Twenty-four years ago I baptized her. Her descendants, two children, twenty grandchildren, forty-five great-grandchildren and thirteen great-great-grandchildren, eighty in all, have also come under my ministry in various ways.

On another occasion the son of a poor Creole woman who had united with our church twenty years ago called on me to visit her about two o'clock one cold morning. I went out in the country to their little shack of a home and found a number of Catholic Creoles "sitting up" with the family. I spent an hour reading and praying with the dying woman and talking with the friends gathered there, who listened respectfully and attentively. I procured the coffin for her, and my new car, the old one (now owned and driven by a member of our church) and a truck used by a young man from our Sunday School made up the entire funeral process-

sion. At the cemetery a second funeral came in just behind us—that of the mother of the town marshal, a member of the Catholic church. We delayed our service and with the permission of friends went to the other grave. The priest read a Latin service and spoke a few warning words. Afterward the bereaved friends came to hear the gospel of redemption in Christ presented in the Protestant way, to comfort the sorrowing heart. We made the service apply to both of the mothers who were being laid to rest that day and to all the mourners. The marshal was deeply moved and expressed his appreciation of the share of comfort and consideration shown his family. The thing was of God. All day I had been restless because of the delay in our plans; but everything turned out right. Have faith in God is a motto which should always be kept in mind.

The work generally is promising at Bethany. Our Sunday School membership is good, reaching fifty and sixty recently. Several good Baptist friends like our broad Christian love and are working with us. The last prayer meeting at this little church, way out in the woods, had forty present. These simple people really love the Lord, believe in his Word and in the earnest things of life.

The work at Kinder is encouraging. There are indications pointing to a good year. People from other towns, eleven to twenty-five miles away, are driving in to our services. Many of my outside duties bring me in touch with the people of other localities, who frequently become interested in our Kinder church. With the hand of God upon us and his good sword in our hand, we hope for victory.



Reviving a Church in the Farthest North

By REV. O. A. STILLMAN, *Douglas, Alaska.*

SEVEN years ago the adjoining cities of Douglas and Treadwell, Alaska, were teeming with life and thronged with people, being at that time one of the great gold mining camps of Alaska. The Congregational Church at Douglas, occupying about the best building of any Protestant church in Alaska, was one of the leaders of the dozen or more religious organizations that ministered to the spiritual needs of some six thousand people.

The foundation and support of these two cities was the great Alaska-Treadwell gold mine which, in addition to huge sums for labor and so forth, had paid dividends to stockholders, aggregating, I have been told, in the neighborhood of twenty-five million dollars. To produce the wealth which had made this mine one of the world's great wonders, the rocks below the surface of the earth had been honeycombed to a depth of two thousand feet, while tunnels and chambers had been hollowed out under the bed of Gastineau Channel, an arm of the Pacific Ocean.

On Easter Sunday, 1917, there was not the slightest reason visible why the prosperity enjoyed by the towns of Douglas and Treadwell should not continue indefinitely, and the church records show that on that day eighteen persons came into the fellowship of our church. The pastor at that time was Rev. E. S. Bollinger.

But about ten days later, weather and other conditions caused a record high tide, and the weight of sea water crushed the roof of an underground chamber hundreds of feet under the bed of the channel, and on April 22, almost the entire population of the two places gathered as near to the scene of disaster as the guards would permit, and gazed in amazement and consternation at a great gaping hole where but yesterday had been a fine natatorium, clubhouse and other buildings. Through it the salt sea was pouring into the mine. What had been a great industry a few hours before had become an irretrievable ruin over night.

On Easter Sunday, April 8, 1917, a hopeful growing church and community! On April 21 and 22 the great Treadwell disaster! On April 25 the trustees of the church adopted a memorial to the Home Missionary Society, setting forth the situation and stating that they were unable to guarantee any continuance of financial support for the church. Later, Mr. Bollinger was transferred to Valdez and the church was left without a pastor. Of course, a large proportion of the people left for other places, but a number remained on Douglas Island, some finding employment at Juneau or Thane, across the Channel. Great mills, hundreds of houses and business buildings were left vacant. A number of people owned their own homes

and held to them as long as they could. Few new families moved in. For the same reason that our church was obliged to discontinue, the other churches of the place were given up, and with the exception of a small Episcopal congregation, they have been closed for most of the time since.

For about a year, Mr. H. L. Rowley, teacher in the Douglas schools, received part support from our Home Mission Board, and acted as pastor, giving part time to the work. But after April, 1918, the church was without regular pastoral services until November, 1923. A good Sunday School has survived, and also a Junior Endeavor. There was also a small Woman's Society. So far as the writer has been able to ascertain there are left seven of the members whose names were on the church roll on the memorable April 21, 1917—three families—and six of these were of the

eighteen received into the church fellowship on Easter Sunday of that year.

The writer found an evident wish on the part of the people to have a community church, or, what amounts to the same thing, to unite in one church organization without relation to creed. Four young people play the violin, there is also a pianist, and with Mrs. Stillman at the organ, there is as fine a musical organization as I have had anywhere.

While it is not probable that this can be other than a missionary point until there is further development of the national resources of the Island, I believe we shall be able to get good results and increased support. And the more than one hundred splendid, bright, promising children and young people, as well as the support afforded by their elders gives an opportunity in which we are finding great happiness.

* * *

A Story of an Isolated Community

By LEE E. DEETS, *Union Theological Seminary*

NOTE: Mr. Deets spent the summer of 1923 in Paradox Valley as a student worker under the commission of the Home Missionary Society, and his Master's thesis at Columbia University this spring has been based on observations and study of his field of summer work. The following narrative is made up of excerpts from his essay.

PARADOX VALLEY is an isolated spot in the extreme western part of Montrose County, Colorado. On the west are the mountain barriers of the La Sal range which separate it from Utah. On the north and south the community is surrounded by a desolate area of canyons and mesas, uninhabited except for scattered mining camps. On the southwest is the narrow canyon valley of La Sal creek, which is an integral part of the Paradox Valley community. In it are located a half dozen small farms and a large copper mine known as Cashin Mine. To the east lies a desert beginning in the valley and extending eighteen miles to the dry valley of Dry Creek. Seventy-three miles to the east lies the nearest railroad, a narrow gauge line of the Denver and Rio Grande Southern, built in 1883.

The valley in size is from four to eight miles wide and approximately twenty-five miles long. The area considered in this brief sketch is about a hundred and fifty square miles. The east Paradox Valley, which is a considerable part of the area, is uninhabited. The drainage is from the La Sal mountains. There is one

river flowing through the valley, the Dolores, which cuts at right angles across the narrow space at Bedrock. It is this phenomenon of the river running at right angles across the valley, rather than flowing through it, which gave rise to the name of Paradox.

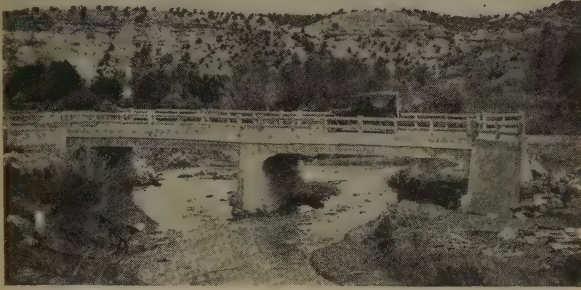
The earliest information obtainable as to the history of Paradox Valley, Colorado, is expressed in a poem, entitled "The Passing of the Storm," by Alfred Castner King, a blind prospector well known to the people of Paradox, who has given in verse an Indian legend of the Utes about the Cliff Dwellers. It tells the story of a battle between the Cliff Dwellers and the Indians along the Dolores River, in which the Indians were victorious and took possession of the land. There are hieroglyphic evidences of Cliff Dwellers on La Sal Creek and some years ago a body was found in a cave which has been pronounced that of a Cliff Dweller. In stature and shape of the head it does not resemble an Indian. Articles found with it show it is not the body of a white man of recent times.

The Utes remained in possession of the country until 1881. They were a peace-loving people and their



DOLORES CANYON, PARADOX VALLEY, COLORADO

Chief Ouray was very friendly with the whites. The first white settler in the valley, according to the oldest inhabitants, was Riley Watson, who came from Utah in 1877, but remained only two years, the problem of supplies being more than he could solve. In the summer of 1879 Thomas Goshorn entered the valley, and others, among them Frank Steel, who took in a part-



A NEW BRIDGE ON THE WAY TO PARADOX

ner by the name of Stevens. This was the beginning of the Stevens, Steel Cattle Company, which became a large and important ranch interested in the development of irrigation in the valley. Fourteen or fifteen pioneers, with or without families, came into the valley while it was still Indian territory. In 1880-81, negotiations were opened with the Utes living in southwestern Colorado, and in September, 1881, they removed to Ignacio, Utah. A treaty was signed and the land opened for pre-emption. The relations of the pioneers with the Indians were friendly throughout. Fights over cattle branding, however, were very common in those early days between different "outfits" of cattlemen. Stories of killings in the early days are in the main connected with quarrels between cattlemen over personal grievances, magnified by liquor or over questions of cattle thefts.

After the country was opened for pre-emption, the incoming population was a changing one. No roads or trails had been broken, no bridges built and there were rocky walls on all sides but one. A family coming from Nevada in 1883 unloaded their wagons, took them apart above the Paradox Valley and lowered them with ropes from rocky cliff to rocky cliff. One member of this family is still living in the valley. That same year another group came in from the East, following an old Ute trail, building bridges, making roads and letting their wagons down steep places with block and tackle.

By 1886 a number of priorities for water rights had been established and the importance of securing water from the La Sal Mountains in Utah was realized.

By 1900 available water rights from springs and from Paradox creek had been taken to such an extent that irrigation became an important problem. A reservoir and ditches had been built on the slope of the La Sal Mountains above the valley by the Stevens Cattle Company. In 1900 this company sold their rights to Kinney and Kyle. In 1909 Paul Seeley, from Har-

vard University, joined the company. He was able to invest sufficient money to put the project on its feet. A year later work was begun on the Buckeye Reservoir, which still supplies irrigation water for the country. In 1911 the dam and entire project was sold to the Paradox Valley Irrigation Land and Development Company, which completed the dam and started extensive work diverting the waters of various mountain streams toward the reservoir.

The first contract for bringing mail into the valley was made in 1879 with George Blake and William Callon. It was carried from Ouray, Colorado, to La Sal, Utah, with pack animals, a distance of one hundred and seventy-five miles. The first marriage ceremony in the valley was performed by E. C. Hamilton, Justice of the Peace. The contracting parties were Curtis Estes and Miss Jennie Nyswonger. The first person to die was Mrs. S. T. Talbert. Lumber for her coffin was whip-sawed from a pine tree. In 1882 the first bridge over the Dolores was built by W. R. Leonard. He dragged the lumber and iron through the snow from Montrose. Provisions were supplied partly by excursions to Montrose and partly by traders coming in. The snow on the ranges was so heavy during the winter of 1883-84 that it was impossible to get to Montrose until August, and as a result there was considerable hardship through lack of provisions.

The history of merchandising in Paradox Valley is brief. The first store was built in 1895 by Thomas Swain and was operated until 1904. The building still stands, its adobe walls little weathered. The present Bedrock store was built in 1898 by Milton Fraidie. It has changed hands many times. The present Para-



TRAVELING IN THE VALLEY

dox store was opened in 1913, and in 1916 became the property of the present owner.

The story of the economic geology of the valley is largely in the history of the discovery of carnotite, from which radium and vanadium are extracted. Radium was not discovered until 1898, but the yellow

radium ore was attracting the attention of the people of Paradox Valley as early as 1881. At that time the Talbert brothers, present residents of the valley and still prospecting, sunk a shaft into some "yellow mineral" when in search for gold and silver on Roc Creek. An assayer reported it contained gold. In the spring of 1898 a sample was sent to a French chemist in Denver. He pronounced it as containing uranium. That year radium was discovered. The lapsed claim of "yellow mineral" became the Copper Prince Mine, which has since shipped out many tons of carnotite.

Upon discovery of the value of the mineral, development of the mining industry and the marketing of its product was swift. In 1910 the Standard Chemical Company came in, building large coke ovens near Naturita. In spite of the tremendous problem of transportation, millions of dollars worth of ore have been produced.

The first school in the valley was taught by John Prentiss, alias Roland Wilson. Valley traditions say he was an outlaw. The Paradox school was built in 1898, with an addition in 1909. The present adobe schoolhouse at Bedrock was built in 1900.

The history of religious activities in the valley begins with July 11, 1888, when the first sermon preached in the valley was delivered by "Father Or-

gan" of Colorado Springs. The services were held in the Bedrock schoolhouse. That same evening a boy was drowned in the Dolores River, and the next night Father Organ preached the first funeral sermon. The next minister to appear was a man by the name of Elwell, who, during some nine months, held services at intervals of three or four weeks.

After that, visits were made by two Episcopal rectors. There is also record of a Methodist minister from Norwood who made monthly journeys to Paradox. No other preachers or church workers are reported until the arrival of Rev. James F. Walker, now known and honored as the "sky pilot" of the country. He came as a prospector to Sinbad Valley, but in 1910 took up church work at Redvale. In 1911 he organized the first church in Paradox. Services were held in the schoolhouse every two weeks, and later on the Bedrock schoolhouse became a preaching point. In 1916 Mr. Walker had to leave the country because of ill health. Since that time the organization has become disintegrated. Occasional services have been held at intermittent times; but until last summer no minister responsible for promotion of religious activities or community organization had been in residence there. It was the privilege of the writer to spend the summer of 1923 in Paradox Valley in that capacity.



The C. H. M. S. Treasury

CHARLES H. BAKER, Treasurer

MONTHLY COMPARATIVE STATEMENT

April, 1924	This Year	Last Year	Increase	Decrease
Contributions	\$16,862.77	\$12,575.18	\$4,287.59	.....
From State Societies.....	4,300.98	1,448.52	2,852.46	.....
Total	21,163.75	14,023.70	7,140.05	.....
Paid State Societies.....	4,902.31	3,240.21	1,662.10	.....
Net Available for National Work.....	16,261.44	10,783.49	5,477.95	.....
Legacies and Matured Conditional Gifts.....	\$2,395.00	3,344.47	.....	\$949.47

THE office of the Commission on Missions for collection and distribution of benevolent contributions ceased to operate on May first except for such amounts as may be sent to them through force of habit.

Will our friends, in the states where no central office is maintained, please take note of this change? In the states which do have a central office we shall co-operate in the handling of funds, and render reports regularly for such contributions as are sent direct to the Society Treasury.

As a denomination, we are still in process of developing a simple and convenient method of handling our benevolences, but progress is being made and results

are sure to be attained after the necessary period of experiment has passed. The work of the Societies clearly distinguished, and in each case presenting different technical problems, should not be confused with this particular question now approaching its solution.

We bespeak patience, not an easy virtue, in the present time of transition; careful and thorough study on the part of those charged with the responsibilities of guidance into the future; and hearty support of the work ever while we wait with hope for the better methods slowly evolving.

Our available receipts for 1924 thus far show a small increase over 1923, in which we rejoice, believing it is a promise of better things to come.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately 24 per cent. Income from investments amounts to 22 per cent. Contributions from churches, societies and individuals afford substantially 54 per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in cooperation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national

treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentage to The Congregational Home Missionary Society in the various states is as follows:

California (North), 2; California (South), 5; Connecticut, 50; Illinois, 9.8; Iowa, 30; Kansas, 5; Maine, 5; Massachusetts, 35; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 42.5; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

CONGREGATIONAL CHURCH BUILDING SOCIETY

The Community House in a College Town

By REV. WM. W. LEETE, D.D., *New England Field Secretary*

THOSE accustomed to spend a summer in the Granite State turn thither with smiling faces. Even the wheels of the none too rapid railroad trains sing songs that grow more joyful as the hills throw longer shadows and the waters of the clear streams rush by. But those whose flight is toward New Hampshire in the winter may expect less pleasant experiences.

An event of great significance to the College Com-



A FRATERNITY HOUSE AT DURHAM STATE COLLEGE

munity Church of Durham, as well as to the state, was staged for the opening days of 1924. But the weather had not been consulted and had decided on a celebration the same date. The nearer those requested to officiate at the church approached the state borders, the louder was the voice of protest. The wheels of the trains turned slower every mile and those who detrained at Durham several hours late walked through untracked streets with snow up to the hips. Even State Superintendent Stearns was defied in his own realm and it was days before the auto in which he started from Dover was dug out of the drifts.

But it takes more than a snow storm to subdue the New Hampshire spirit. It has a kind of fibre that matches the granite of the hills. The boys from the college really exulted in the storm and, using the roofs of their fraternity houses for diving boards, took the "jack knife" or "swan dive" into the snow as if it had been water. The banquet of Saturday, and exercises in which Rev. Vaughan Dabney and other former pastors and leaders of the state and national religious societies took part, preceded the heavy snow fall. The pageant, "Before the Durham Church was Built," was also witnessed by a large assembly. But the hour for dedication Sunday morning came too quickly. Not even snow plows could have cleared the streets in time for church. Every man was busy in his own door yard till noon. How could any gathering take place at

the church? Ask the pastor, the Rev. Moses R. Lovell, whose bold initiation and magnetic leadership of the whole enterprise was surpassed only by the skillful way in which he had planned all the details of the celebration. Should he quietly succumb to the elements? By no means. Forgetting the meekness of his great prototype (I do not refer to the United States Senator), he kept the telephone wires hot announcing to all friends far and near that the dedication services of the Durham Community Church and Parish House would take place that afternoon at three o'clock; and they did.

The representatives from abroad were the former pastor, Rev. Oliver D. Sewall, who took part in the dedication service; the New England Field Secretary of the Congregational Church Building Society, who delivered an address, and the Rev. Wm. S. Beard, pastor from 1897 to 1908, who preached the sermon. Record is made of an early pastor to whom the town in 1743 voted twenty pounds a year, "provided he set down satisfied and preach no more in said town for the futer." The pleasure with which the congregation listened to their former pastor on this occasion showed a very different state of mind. The new community organ, gift of Dr. Fred T. Murphy in appreciation of the unique spirit of religious cooperation exemplified in the Durham Church, gave good proof at this service of its high quality and greatly rejoiced the hearts of some who for long years had been dreaming of such an hour. When the State Conference meets in Durham this year and they sit enthralled under the spell of its soulful tones, will anyone dare read to them the vote of the New Hampshire Christian Conference when it met with the Durham Church in 1832? That vote declared against the "use of instru-



AFTER THE STORM



DURHAM, N. H., CONGREGATIONAL CHURCH AND PARISH HOUSE

ments of music in public worship as being contrary to the spirit and genius of the Christian religion and detrimental to the progress of spirituality."

But what is the meaning of this celebration at Durham? From the day in 1651 when the people of the Oyster River Plantation were at their request separated from Dover, where they first worshiped, their church has never been lacking in good works. An Indian massacre in 1694 cut off the flower of the young men and in the burning of the parsonage destroyed also the early records. But a new meeting house rose in 1713, and under its pulpit, in December, 1774, four months before Concord and Lexington, was stored the gunpowder brought over from Fort William and Mary to substantiate the sympathy already expressed for the Boston patriots. The generations have gone and now a state university of 1,200 students covers the fields over which the Indians made their trails. Supported by the state and restrained from giving direct religious instruction, to the Congregational Church, which is the only church in the village, has been committed an unusual task. For years the church auditorium has been too small and the organ poor. But even more insistent was the call for a community house with full equipment, including an assembly room with stage, a modern kitchen, and Sunday School rooms and offices. It was the deliberate judgment of pastor and people that in such a building connection could be established with the students which would make more effective the message of the pulpit, allow intro-

duction to the best people of the town, and contribute to the civic and social betterment of the whole region. In this judgment representatives of the Congregational Education Society, the Congregational Church Building Society and of the New Hampshire Congregational Conference, who met at Durham to consider the situation in all of its details, agreed. The sequel to this conference is the building described in this article and for the dedication of which friends of the church met in that memorable snow storm of January 5 and 6.

The picture which shows the house of worship and the new community house beside it is not inappropriately taken from across fields of snow, but a little later, with Nature burgeoning into life, the scene will be far more beautiful. The interior of the church recarpeted and enlarged so as to seat six hundred retains the old-fashioned pews and the color tones are of mahogany, ivory and gray. It has indirect lighting

We have no space in which to show the various rooms provided by the parish house. The kitchen is perfectly equipped for use in summer or winter and

the Ladies' Parlor, which we show, is no more attractive than another allotted to the Girls' Club. The Pastor's Study is just right and cheered by an open fireplace, as is the Boys' Club Room, the Beginners' Department room and several others. There are a University Boy study and bedroom; two serving rooms; fourteen private classrooms; an upper and lower dining hall served by dumb waiter shafts. Closets are



THE CHURCH KITCHEN

storerooms and lavatories are conveniently located. Two pianos invite the touch of players, of which the village boasts fine examples. The choir has a music room all to itself. The furniture for all rooms is new and two vacuum steam boilers guarantee comfort, no matter what the temperature. The main assembly hall in the Parish or Community House seats four hundred and fifty. Here and in the varied classrooms the students of the college will meet the young people of the town in Bible Study led by those well qualified for the task, many of them being the college professors or members of professors' families. This main room is provided with a stage and here entertainments and gatherings of all kinds thought worth while for community welfare will be conducted. It might be remarked that since the Community House was finished it has been put to use every night in the week by guilds and clubs of all sorts, all of them delighting in the new opportunity the church is giving them for a life more and more abundant.

When the early conferences were held which have eventuated in the equipment above described, the endorsement of some of the wisest men in Durham was rather hesitant. How could the needed money be raised for such an expenditure as this? Careful figuring said it would mean \$37,000 outlay. It has come to be \$40,000, not including the gift of the \$6,000 organ. Representatives of the Building Society encouraged the church to think that the denomination would not suffer the project to fail because of the last needed \$7,000, and Dr. E. R. Stearns, the far visioned superintendent of the New Hampshire Conference, believed that the churches and individuals in the state would so feel the obligation on them to provide religious instruction for its youth as to match what the church might do up to \$15,000. So the church, led by the young pastor who carries a wise head on broad shoulders, went to work. A gigantic thermometer was erected in front of the drug store. At a given signal

committees began a house-to-house canvass and in two weeks the thermometer registered the required temperature.

Sixteen thousand dollars, plus a new organ, raised in the little town of Durham! The people could hardly believe it. But why not? While none of them were rich, they had for many years been storing up a reserve of good will—and that counts big for any enterprise, anywhere. The men of the town were at one with the men of the college. The church represents the whole community and civic pride went hand in hand with religious purpose. In this church denominational distinctions are so minimized as to be almost forgotten. Professors in the college and their families do not hold themselves aloof because reared in communions unlike our own and students seek in the church a place where the feelings of the heart after God find both an explanation and a home. As an indication of the composite nature of the church, notice the twelve different denominations from which the ninety-two who have joined the church in the past year came: Congregational, twenty-four; Baptists, fourteen; Unitarian, six; Methodists, sixteen; Methodist Episcopal, eight; Friends, five; Presbyterians, three; Universalist, two; Lutheran, one; Adventist, one; Community, one, and Episcopal, eleven.

Another consideration to be borne in mind in estimating the call for this financial outlay and the spirit by which the enterprise has been conducted is the knowledge all have that this church has a special relation to Christian progress. What conceptions would the twelve hundred students gathered in that town have of a religion that did not by its representatives undertake great things? Those young men and women are forming every week impressions of religion as well as of everything else. They expect a progressive policy. Christ is the key of all life and we must act as if he were. The students of today will sway the world for the next hundred years.



LADIES' PARLOR, DURHAM, N. H., CONGREGATIONAL CHURCH

The Attractiveness of a Well-Organized Church

EFFICIENCY is always attractive. To secure efficiency there must be thorough organization. Mere machinery, of course, is not enough. No more should be used than will help to make the church most successful and efficient. A small church can get on with quite a simple organization; but a large church, if it is to enlist the activities of all its many members, may require quite an elaborate organization. Whether large or small every church should have its work well methodized.

The pastor is the appointed leader of the church. He is the captain of the marching host. He is the organizing spirit who is to coordinate its varied activities. He should feel himself to be not only the prophet and the shepherd, but also the executive head of the church. He is really the general manager of a business enterprise. He is to handle his forces so as to secure certain definite results. He is head of a concern which seeks to secure Christian character, happy homes, civic righteousness, renewed manhood, the redemption of society at home and throughout the world. He should be an ex-officio member of all committees of the church.

He cannot do this single-handed. All his members must cooperate with him. They will be glad to confer with him, and to think out and adopt a plan, far-reaching in its scope, by which all the elements in the church can be enlisted in this great effort.

A study of the methods adopted by some of the most successful churches shows that the following plan for organization has much of promise. Few churches, perhaps, could adopt this plan in full, but it offers suggestions for all.

The Organized Church

The Church exists for a twofold object:

I. WORSHIP.

II. WORK.

I. THE CHURCH WORSHIP.

a. *The Pastor* is the leader of the worship; determining the order of the services, conducting them, leading the congregation in praise and prayer, giving the gospel message.

b. *The Assistant Pastor or Pastors*, if there be such, will aid the pastor in the conduct of the worship as he may arrange.

c. *The Welcoming Committee*, including leading officials and members, will welcome the people in the vestibule as they enter the church.

d. *The Board of Ushers* will seat strangers, handing them hymn books and programs, and making them at home.

e. *The Music Committee* will secure the best possible music for the service, in cooperation with the organist and choir-master.

f. *The Choir*.—Preferably a chorus, well drilled by the organist or a special choir-master.

g. *The Fellowship Committee*.—To greet people after the service, and promote acquaintance among all. Especially to greet strangers and invite them to come again. All the members of the church may share in this work.

h. *The Church Attendance Committee*.—To enlist the attendance of every member of the church and congregation at one service each Sunday, at least, and at the midweek meeting if possible.

II. THE CHURCH WORK.

A. General Organization.

1. *The Board of Trustees*.—To look after the property, to secure adequate insurance, to keep accounts through the Treasurer (one of its members), to receive the receipts and payments of the church, to cooperate with the Budget Committee in securing the funds needed for home expenses and benevolence, and in general to act as the Business Committee of the Church. They may have as subcommittees:

- a. The Finance Committee.
- b. The House Committee.
- c. The Pew Committee.

2. *The Board of Deacons*.—To serve at the Communion, to assist in gathering the weekly offering to carry the ministry of the church to cases of need, and aid the pastor in the care of the spiritual interests of the church.

3. *The Board of Deaconesses*.—To share with the Deacons the work of welcome, visitation and ministration, especially among women and children, and assist in promoting the spiritual interest of the church.

4. *The Church Committee*.—Consisting of the Pastor, Deacons, Deaconesses, Sunday School Superintendent, and the Presidents of the Men's Club, the Young Men's Union, the Woman's Association, the Young Woman's Guild, and the Christian Endeavor Society—this Committee to be the Pastor's Cabinet, to plan for the welfare and prosperity of the church, recommend new members, and promote the spirit of fellowship.

5. *The Men's Club*.—Including, if possible, all the men of the church and congregation, to meet monthly (or weekly) at a dinner or lunch served by the women, to consider the church and its community service, and be ready to push toward the largest success, cooperating especially with the Budget Committee.

6. *The Information Committee*.—To know in detail everything about the church; its local work; its world-wide work through our seven National Benevolent Societies; to provide programs for our midweek meeting each month in which the church may be thoroughly informed about its entire work; also to secure subscriptions for *The Congregationalist*, *The Missionary Herald*, and *The American Missionary*, seeking to have them in every family of the church.

B. The Budget Committee.

To determine the necessary budget and secure funds for both Home Expenses and Benevolence.

1. Home Expenses.

(1) The Pastor.

- a. His Salary.
- b. His Assistants.
- c. His Annuity.
- d. His Vacation and Pulpit Supplies.

(2) The Church Property.

- a. Repairs and Improvements.
- b. Insurance—for full value.
- c. Furnace.
- d. Lights.
- e. Water.
- f. Telephone service.
- g. The Church Office.
- h. The Sexton.

(3) The Music.

- a. The Organ and Piano.
- b. The Choir.
- c. Anthems and Hymn Books.
- d. Special Musical Services.

(4) Special Aids to Efficiency.

- a. Director of Religious Education.
- b. The Church Secretary.
- c. Publicity, Printing, Postage.
- d. Picnics and Summer Camps.
- e. Attendance at Councils and Conference.
- f. Assessment Dues for Association.

2. The Church Benevolence.

(1) The full apportionment to help evangelize our country and the world through our national societies.

- a. The "American Board" (Foreign Missions).
- b. The Home Missionary Society.
- c. The Church Building Society.
- d. The Sunday School Extension Society.
- e. The American Missionary Association.
- f. The Education Society.
- g. The Boards of Ministerial Relief.
- h. The Foundation for Education.

(2) The needy members of the local church.

(3) The local Hospital.

(4) The local Y. M. C. A. and Y. W. C. A.

(5) The orphans or sufferers in this or other lands.

(6) Emergency calls.

The Every Member Canvass Committee.

To secure from each member of the church and congregation, and others willing to assist, funds for Home expenses and the Church Benevolence.

1. *The Campaign Manager*.—This may be the pastor, or, if he prefers, a specially competent layman.

2. *Committee of Five Assistant Managers* for

- a. Publicity.
- b. Preparation of Lists.
- c. Preliminary Letters.
- d. Selection of Captains and Teams.

3. *Committee of Canvassers*.—Men and women, of whom two together will visit five (or more) families or persons assigned to them, to obtain the yearly pledge for the church and its work. If there are a hundred families there should be twenty teams of two each.

4. *Committee of Supply*.—To provide cards, record books, pencils for the canvassers; also provide a dinner for them before the canvass, at which the whole program will be carefully explained, and a supper for them after the canvass at which reports of their success will be given.

5. *Preparing and Pushing*.—Much depends on preparing the way beforehand for the canvassers. The Apportionment plan should be fully explained; the work of the national benevolent societies should be strongly emphasized; the preliminary letters should explain the budget for home expenses and for benevolent; and on the morning of Every Member Canvass Day the pastor should preach on the religious duty and privilege of everyone to share in our world wide work for the betterment and blessing of mankind.

D. The Educational Work of the Church.

1. *The Sunday School*.—Under direction of Educational experts if possible. Graded in seven departments.

- a. Cradle Roll.
- b. Kindergarten.
- c. Primary.
- d. Junior.
- e. Intermediate.
- f. Senior.
- g. Adult.

With separate room or rooms for each department, and each class if possible, and following the modern religious education program. The cradle roll department may not need a special room.

2. *The Woman's Association*.—Uniting in a single organization

- a. The Woman's Foreign Missionary Society.
- b. The Woman's Home Missionary Society.
- c. The Ladies' Aid.

The work of these Societies to be kept distinct, each branch of the Association to have charge of at least one meeting each month on "Woman's Day." All these Societies to cooperate in promoting the work and welfare of the church.

3. *The Church Library*.—In which shall be gathered books of permanent value and interest, including historical matter pertaining to the local church and its community, denominational histories, general church histories, the best biographies, books on science, religion, literature and art, books on economics and social problems, the whole to be kept after the best library methods.

4. *The Twentieth Century Class*.—Made up of adults to meet at the Sunday School hour to consider the problems of Applied Christianity in our day. Social, industrial, civic, national and international problems may be studied in the light of Christian ideals.

5. *The Forum*.—To take the place of the Sunday evening service once a month or oftener, at which eminent leaders of thought may be invited to address the people on matters of current interest; the address to be followed by questions and discussion.

E. The Social Life of the Church.

1. *The Ladies' Aid Society*.—This is the natural leader in this department of activity, and will organize so as to promote to the utmost the social life, and will in addition rally all the women to work for the general welfare of the church.

2. *Fellowship Meetings*.—Or "Socials" for promoting acquaintance among all members of the church and congregation, thus making the church a great family. These may be held in connection with a church supper, preceding the midweek meeting.

3. *The Young Men's Union*.—Under the leadership of a special committee, who will organize the young men under special departments, including

- a. The Athletic Department.
- b. The Literary Department.
- c. The Social Department.
- d. The Religious Department.
- e. The Philanthropic Department.

4. *The Young Woman's Guild*.—To organize all the young women of the congregation for mutual enjoyment, improvement, and useful service, meeting once a month or oftener.

5. *The Christian Endeavor Society*.—In which young people of the 'teen age (or older) meet for spiritual culture and Christian service, seeking also to enlist other young people in the Christian life, and learning to work together for the Kingdom of Christ.

6. *The Boy Scouts*.—Organizing adolescents for the manliest life and service, and training them in adventure, courage, noble behavior and chivalry.

7. *The Rangers*.—Organizing boys from seven to thirteen years of age in a similar line of training.

8. *The Girl Scouts or Campfire Girls*.—Organizing

girls of the 'teen age to work together in joyful service of the Master.

F. Recreation.

1. *The Gymnasium*.—To be under a good physical director, if possible, whose work will show that the church seeks to secure the perfection of the whole nature—physical, mental, moral and spiritual.

2. *The Bowling Alley*.—For those who cannot give time or strength to other athletic exercises.

3. *Games*.—Of various sorts appropriate for use in the church; including those, also, which may be enjoyed in the open air, like tennis, or baseball.

4. *The Excursion Club*.—For the benefit of those who enjoy long hikes of ten or twelve miles, climbing mountains, or exploring beautiful scenic places.

5. *The Summer Camp Committee*.—To arrange outings in the summer for young people where they may enjoy life in the open for a season.

6. *Motion Pictures*.—Carefully selected, choosing those only which may stimulate the better life.

7. *Story Telling*.—By experts, who from the Bible or history, or literature, or daily experience, may give to children and others through entertaining narrative the noblest ideals of life.



What Is a Church Grant?

SEVENTY-ONE years ago, when the Church Building Society began its work, the churches calling for aid to help them complete houses of worship were young and small. Most of them were in the newly developing "West." That term then meant the region west of New York. The villages of Ohio and Michigan, and the prairie settlements of Illinois, were calling for assistance. Wisconsin had recently attained the dignity of statehood. Minnesota and Kansas did not become states till some years later.

That whole section had much of the pioneer character, and life in it was very simple. The temples of worship, like the homes, were plain and inexpensive.

The money appropriated by this young society was derived entirely from contributions sent by churches and individuals to aid in building churches. Our revolving loan funds were as yet undreamed of. Legacies and conditional gifts had not yet begun to come. The help given, therefore, was entirely in the form of "grants," not to be repaid if the church lived, continued its work, and fulfilled certain conditions. These grants were small. Many were about \$300; rarely did they exceed \$500. But the buildings they helped to complete cost usually from \$1,000 to \$3,000.

Even in that early day a grant was never a "gift outright." It was never, as some put it, "a gift without any strings to it." The wise founders felt that the money entrusted to them for distribution was given for a particular purpose, and should be carefully conserved for the special purpose the donors had in mind. The gift was made to a church on certain conditions, and the church accepted it gratefully, entering gladly into an agreement with this Society that it would keep the obligation it thus assumed.

What were these conditions?

1. That the church would maintain its life and work as a Congregational Church. The importance of this

is seen in the fact that the mortality of churches is a distressing fact. Since the year 1900 we have lost more than 2,200 churches. Our net gain in that period is but 54 churches. The church receiving a grant, therefore, must show itself a "going concern." If it dies or deserts the fellowship, the money it received must come back to be used elsewhere.

2. It must promise to keep the house of worship insured in a company approved by this Society. The importance of this provision is manifest when we remember that five hundred to six hundred churches burn down every year. It will not do to say that the church is the Lord's house and if he chooses to burn it up nobody should complain. The Lord expects us to guard against injury to his house, and the best way of showing our trust in Providence is to insure the place of worship against destructive fires.

3. The church must promise, in recognition of the helping hand it received in its hour of need, to send an annual contribution to be used in helping some sister church in similar need. Meeting the apportionment would cover this. That the need is great and urgent is shown by the fact that there are about a hundred applications constantly on the docket, to be responded to as fast as the money comes to the treasury permitting payment. Only a few cases can be met each month and as fast as old cases disappear from the docket new applications come in to take their places.

A church grant today is exactly what it was when this Society began its work. It is an appropriation of money to a church for its perpetual use, not to be repaid if the church lives and keeps its promises, but accepted by the church on condition that it will maintain its life and work as a Congregational church, will keep its house of worship insured, and will send an annual offering to assist other churches in a similar building crisis.

THE CONGREGATIONAL EDUCATION SOCIETY

Christian Education for Today

By HERBERT W. GATES

"WILL you tell me, honestly, why I should send my boy to Sunday School?" Rather a startling question, especially as it was asked in all seriousness by a thoughtful Christian mother.

"What makes you ask?" was the Yankee reply. I wanted to find out what lay back of that question.

"Well, he doesn't want to go. I know that is not always a sufficient reason, but he isn't the least bit interested. I try to get him to study his lessons at home, but I can see that there is too much sameness in what he is getting. He is going over stories that he learned when he was in the Primary department, and here he is in the first year High School.

"It isn't because he's stupid, or that he doesn't like to study. He is doing well in his High School work. I never have had to drive him to any of his lessons in school."

She paused a moment and then added: "And that isn't the only trouble. I suppose this may seem awful, but, really, I sometimes wonder if he isn't getting better ideas about doing things for other people and living rightly, at school than he does at Sunday School. Somehow they seem to go at the thing differently."

This conversation, which took place a few years ago, is a fair sample of what more than one thoughtful parent is asking. The mother whom I have

quoted loves her church and works faithfully in it. She realizes that the public school cannot give her boy all that she feels he should have to help him become a true Christian citizen. The trouble is that he isn't getting anything that grips him. His work in the High School is so much more effective and interesting that the Church School suffers by comparison.

It is not only the mothers and fathers that are perplexed. At the recent meeting of the Religious Education Association, in Providence, the members of the General Committee met to discuss the theme for the next year's investigation and study. One after another spoke of needs which they had met in their contacts with teachers and leaders in different parts of the country. There was practical agreement on two points.

First, that these leaders were seeking for courses of study and programs of activity better adapted to arouse

interest and create loyalty to the church and to the causes which it represents.

Second, that they are also seeking evidence that the newer methods which are being tried are capable of producing spiritual results equal to, or better than, those of the past.

Scientific studies, such as the Indiana Survey, only confirm the experience of thoughtful workers in the conviction that we are not succeeding as we wish to in the religious education of our children and youth. The hopeful feature in it all is the fact that we are aware of the need and are earnestly seeking the best solution of the problem.

A popular answer has been to blame it on the teacher. We have bewailed the lack of training and experience and have instituted teacher training drives to remedy the defect. But the improvement is at best only partial and far from meeting the full need. A good part of our teacher training has been altogether too academic and lacking in practical application. After the prospective teacher has studied the various periods of development and characteristic traits of the child he is not much better able to handle a class in action than he was before.

But some fare better. They get a real vision, a working knowledge of the pupils, and skill in teaching method.

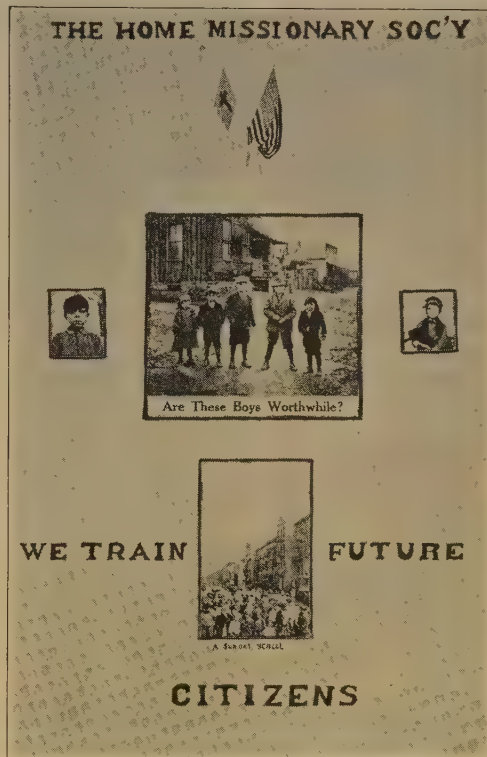
Then they try to apply this in the class and find themselves almost hopelessly blocked by a system of lessons which do not fit. Too often, after trying to experiment with other material and being told that they must "teach the lessons," they quit.

The Uniform Lesson system undoubtedly served a certain purpose in its day. But it emphasized subject matter unduly, and even while doing so failed to touch two-thirds of the Bible.

The advent of the Graded Lessons was hailed by many of us as the dawn of a better day. But, while a distinct improvement in the matter of comprehensive treatment, these have not fully met the main difficulty.

If we are to get the full advantage of good teacher training we must place at the disposal of well trained teachers a better working instrument.

From the teaching viewpoint, our present courses of



A CHURCH SCHOOL POSTER

study are open to two serious criticisms. First, the subject matter is too rigidly limited to biblical material, with the result of too frequent repetition. This robs the pupil of the sense of progress and he soon loses interest. The Graded Lessons have made considerable improvement in this respect, but have not gone far enough.

The second criticism has to do with method. The emphasis is placed on the lesson rather than the experience of the pupil. We have asked him to learn facts about religion as it was in biblical times and have then tried to make applications for him to the problems of today. Too often the application has been that of the lesson writer, or the teacher instead of the pupil. Even where the application has been sound the mistake has been made of making the application for the pupil, instead of helping him to discover it for himself.

The most serious result has been a failure to connect the biblical teaching with the affairs of every day life. Instead of making the Bible appear as a living record of human experience, from which one may gain valuable aid in facing immediate problems, we have set it off from life as a thing apart and, too often, as a negligible factor in modern life.

We owe it to our young people that they shall understand the relation between religious experience two thousand years ago and that of today. God did not go out of business in his providential work of inspiring men and women when the Canon of Scripture was completed. He is no less interested, nor less directly concerned in the affairs of the First Church of Chicago than he was in the First Church of Jerusalem, or Antioch. The history of the Christian church through all the generations is merely the continuation of the Book of Acts.

The point of this review of our religious educational problem is to call attention to a body of material, varied in content and rich in Christian significance, from which we may draw in the reconstruction of our courses of study. In the history of the church and of her missionary enterprise we find an almost exhaustless supply. Moreover, it deals with places, persons, and incidents that are closer to the present experience

of the pupil and thus more likely to arouse interest, especially at that period of life in which the desire for realism is strong.

All this is equally true of that body of material which we usually class as Social Ethics. As a matter of fact there should be no distinction between Social Ethics, Missions and Christian Education. The latter properly includes all.

We have referred to the methods of the public school and the comparison with Church School work which our children are making. Let us take an example.

A class in a Junior High School was approaching the study of civics. There were a number of textbooks which they might have studied and out of which they might have memorized a great deal of information, undoubtedly valuable, provided they used it. Instead of this they sought a definite situation in their own town that might give a mode of practical approach. There was a man living near the school in whose family there had been a recurrent epidemic of malaria. The class took as their project an attempt to find the reason. A committee asked Mr. Smith if he would object to their studying his situation to see if they could suggest a remedy. He replied, "Go to it. If you find the cause, I'll give you my blessing."

The class proceeded to survey the premises and run down one clue after another. They consulted, not one but many, books in their search for possible causes. They interviewed health officials, police officers, physicians, and anyone else who had expert knowledge.

Finally they sent Mr. Smith a written report. It narrated how they had investigated his supplies of water, milk, food, and found them satisfactory. But it also said that they had discovered two things. First, that he had no screens on his house; second, that there was a refuse pile from a stable near his house. They suggested that he provide his house with screens and that he take steps for the removal of that refuse pile.

As a further aid they submitted three complete estimates which they had secured from different firms for the screening of his house, and a summary of the ordinances governing the disposal of refuse.

The results were, *first*, that Mr. Smith had no malaria that year; *second*, that the class had become tremendously interested in what they had accomplished and had gained a far greater amount of usable information than they would have done in any other way; *third*, that Mr. Smith is an enthusiastic rooter for the project method of education in his town; and, *fourth*, that the families from which the pupils come have bought a remarkable number of standard books on the subjects covered in this study.

Now for a project in religious education, on similar lines.

The pupils of an Intermediate department in a Church



SCENE FROM A CHURCH SCHOOL PAGEANT

School took up the study of the church. They began with their own church, what it meant to them, to the nation, and to the world. As an immediate project, they began with the Every-Member Canvass, which was scheduled to take place in three months. They had copies made of the proposed church budget and studied them to find out what the money to be raised was for. This meant inquiry into the various lines of work included, in the parish, the nation, overseas. They wrote to their denominational boards for literature, they made posters, and produced original programs setting forth the work of the different mission boards. An exhibit was prepared, each class choosing one unit representing a specific line of work. It was a varied and happy enterprise.

After it was over the following results were summarized: *First*, a new spirit of interest in the work of the church; *second*, the department had made what all agreed to have been a distinct and valuable contribution to the success of the Canvass; *third*, there had been constant reference to similar situations in the life of the Hebrews and in the teachings of Jesus, with a consequent understanding of what Christian service means; *fourth*, abundant evidence that the parents of these boys and girls had acquired a great deal of information and inspiration from their children.

Experiments along this line are steadily increasing. The outcome of the discussion by the Religious Education Association committee referred to above was the choice of this theme for the coming year's study: "The Development of Vital Religious Experience through New Experiments in Religious Education." It is the purpose of the committee to gather data concerning just such pieces of work as the above, to study these with reference to their values in Christian education, and

subsequently to present the results for discussion.

Other agencies are working in the same field. The Institute of Social and Religious Surveys is conducting an investigation of the actual processes and results of existing methods of religious education. The Subcommittee on International Curriculum is carrying on an investigation of available and possible materials and methods, looking toward a thoroughgoing reconstruction of the International curriculum.

But here is the point. All such investigations must have material to work upon and this material must come from the Church Schools whose leaders have the vision and the energy to experiment. They need the help of every school in which there are leaders who can help to work out the problem.

Let us stop thinking of missionary education and social education as side issues, to be relegated to occasional programs which are regarded as an unwarrantable intrusion upon the "time of the lesson." We must frankly recognize that the present enterprise of the church and the present experience of boys and girls, young people, and adults in relation to these is all a part of the great on-going movement of the spirit of God in the earth. All of it is part of our curriculum in Christian education.

This means an extension of time and occasion for such activities. The Week Day and Daily Vacation Bible School are splendid opportunities and experimental work here will inevitably react helpfully upon the work of the Sunday School. But, even in the Sunday School itself, there are many courses which may be used to great advantage as electives.

The reconstruction of our curriculum is imperative. It is surely coming. We can both hasten and guide it, if each will do his part.

* * *

Worship in the Church School

By ROBERT W. GAMMON, D.D., *District Secretary, Chicago, Ill.*

WE have placed large emphasis in religious education upon instruction and expressional activities and little upon training in devotion. Attendance upon many Church Schools has convinced me that the worship period is the weakest link in our chain of religious education.

Training the devotional life is perhaps the most difficult task that we have in the education of youth. It is comparatively easy to get our pupils to absorb certain facts and to carry through projects in service, but worship is much more elusive and difficult to make real.

Agencies which aid people in devotion are music, instrumental and vocal, the scriptures and prayer. From the beginning of man's attempts to worship he has used these agencies to bring him into the spirit and to carry on the experience. In every Christian church these agencies are constantly in use for this purpose.

The instrumental music used in our churches has qualities all its own which tend to bring people into the mood of worship. Much of it is not only music of high standard, but it comes to us seasoned with the use of many decades, like an old violin, seasoned by the uses to which it has been put.

Our best hymns have at least three very appealing

characteristics. They have a musical setting, they are poems and many of them have gathered about themselves associations which make them strong in moving the emotions. Music and poetry are the two most powerful agencies in their appeal to the emotional life. In addition many of these hymns, both words and music, came out of deep and vital experiences in the lives of some of the best people that the world has known, and they inevitably carry over something of the spirit of those who wrote them.

The scriptures come to us with a standing which no other writings possess. We may say that Shakespeare, or the poets of the Victorian Age, or the writings of some people of our own day are on a par with the scriptures, but we are never able to make that doctrine stick. When, then, we read the scriptures their message comes to the people as from writings that are sacred.

These, then, are the agencies which we are constantly using to help people to worship. In the Church School and the young people's organizations we have those who have a right to demand of us that we put into their lives in the most usable form these agencies that shall teach them to worship. This means that the

hymns that we use should maintain proper standards, suited to the age groups for which they are used, both in the sentiment expressed and in the musical setting. Hymns, whether we will or no, are great teachers of theology. They ought, therefore, to present proper views of God, of man's relationship to him and to fellow man, and they ought to set in a proper perspective the life that now is and that which is to come. We ought to beware of everything that smacks of jazz and ragtime in the hymns that we teach to youth. We must keep constantly in mind that the youth is in the memory period and that the hymns which he learns before he is fifteen or sixteen years of age will exert a potent influence for the rest of his life.

We have been especially unfair to the scriptures in the devotional period in the Church School. From time immemorial we have read the uniform lesson responsively and we now place little emphasis upon memorizing scripture. Children no longer commit to memory scripture under the leadership of the home and the public school. It is, therefore, all the more necessary if our young people are to have set in the memory the great life gems, which the scriptures give, that we must plan to help them to get these in the Church School. Measures are already taken in some Church Schools to give the boys and girls in the few elementary years thirty or forty of the great passages permanently in memory. This is far more than ninety-five per cent of the adults of today have.

In addition we ought to teach the youth to pray. When an adult leads in prayer in the Church School he should pray briefly and voice the needs of childhood or youth. The young people themselves should be brought into the leadership of worship in their Church School departments.

We are very poverty stricken in our Protestant churches in prayers which the youth may commit to memory. We would do well to take from "Worship and Song" and from the "Hymnal for American Youth" the brief prayers that express in appropriate language the needs of the whole round of life and have them committed to memory. Young people will find much enrichment in their fellowship with the Master from using these prayers.

Our goal, then, is to bring, if possible, our developing children and young people into this wonderful experience of fellowship with God, and to fill the memory with great hymns, scriptures, and prayers that will make it easy and natural for them at any time to find him when they feel their need of him. A full bibliography for the study of the devotional life will be found in *Training the Devotional Life*, by Weigle and Tweedy. This is one of the units in our Pilgrim Teacher Training Course and will be found especially helpful by school and department superintendents and

Church School teachers who wish to study the devotional life.

* * *

Out of Every Nation

Excerpts from the town paper that is proud to tell of the fine group who became part of the community church.

The class, as it came forward, crowded the front part of the auditorium. There were seventeen Methodists, eight Presbyterians, six Baptists, two Lutherans, two Christian Reformed, and members of several other denominations. Notable among the group were eleven men and women who were joining on confession of faith. Among the group was a swarthy, full-blooded American Indian; there was a Jamaican, from the British West Indies; there was a smiling little fellow from central Japan; there was an African; and there were Norwegians, Swedish folk, Germans, English—all Americans now and all joining this unique interdenominational church together. It was, as one member of the congregation said, "the most remarkable thing I have seen."

* * *

A Class With Three Leaders

There are cases in which it is wise to bring the inspiration of more than one leader to a class. One such illustration comes from a town of a thousand people in Vermont. The class is made up of men and young men who have common interests. It is notable for the range of subjects which are regularly covered.

The pastor leads the class every two weeks, his theme for discussion centering in the Bible. Once a month a physician in the town leads a discussion of current events, and once each month another layman makes a report on some character in history or some living leader whose life demonstrates the spirit of service.

The value of this varied program is that the Bible and life are linked together in study, that different persons are responsible for the leadership of the meetings, and that each week's session is carefully prepared

* * *

Christian education should by no means be identified with instruction in the Bible or in Christian beliefs—instruction is only a part. There must be likewise education in and through worship, by which is implied that children should be lead into the actual experience of worship, yes, a graded or growing experience. Further, the applications are not to be postponed rather children are to be engaged constantly and growingly in active Christian service and in the entire struggle to live as children of God. Instruction, training in service, and training in worship are three terms that now go together as representing the minimum of Christian teaching.—DR. GEORGE ALBERT COE.

MONTHLY COMPARATIVE STATEMENT

April, 1924		This Year	Last Year	Increase	Decrease
Contributions	.....	\$8,839.00	\$8,703.00	\$136.00	.....
Legacies	.....	.....	4,704.00	.....	\$4,704.00
Four Months from January, 1924		This Year	Last Year	Increase	Decrease
Contributions	.....	\$58,863.00	\$52,966.00	\$5,897.00	.....
Legacies	.....	202.00	13,512.00	.....	\$13,310.00

THE SUNDAY SCHOOL EXTENSION SOCIETY

A New Move in the Old South

By OLIVE PEARSON

STARTING is the big thing, and it's done—successfully, too. The young people of the Old South have met in their first series of Christian Life Conferences under Congregational leadership. Over one hundred and seventy have gathered in these three state centers: Star, North Carolina; Atlanta, Georgia; Thorsby, Alabama.

The general plan was for week-end conferences, utilizing each hour from four-thirty Friday evening through Sunday evening, to the very best advantage.



THE THORSBY C. L. C.

The purpose of all these hours was "Think on these things." During those hours the thinking was directed to the great things entering our Christian experience: Prayer, the Bible, the Church, Life Purposes, Christian Friendships and Service.

Who said the young people would not think "out loud"; that they could not grasp the real issues in Christian thinking; that they are indifferent to their place and responsibility in the church; that they were not ready to tackle real tasks in worth while service? It is all disproved by these three Christian Life Conferences.

The Conference of the Georgia young people was held in conjunction with the State Christian Endeavor Convention. Thirty young people shared in the regular sessions, while more than fifty joined in the special Church School and Sunday morning services in the Atlanta Central Congregational Church. About forty young people felt the impulse of the conference spirit and at the close of the morning worship went to an upper room of the church for a Fellowship Communion Service. Another feature was a fine luncheon where several of the leaders of the Southeast met with the group. It was good for the leaders and future leaders to meet each other in this "closeup" way.

Star Academy and Thorsby Institute were unqualifiedly fine hosts to the State Conferences of the Caro-

linas and Alabama respectively. The faculties of these schools gave unreserved cooperation. The earnest young students in each place were nuclei for the numbers who came from outside points. Just the touch with this school life was a great incentive to visiting delegates.

At Star the Union Christian Endeavor Society provided a banquet one evening, where one hundred young people of the community united with the delegates. It was a jolly time with vocal stunts, refreshing toasts and a vital closing message.

Thorsby Institute fulfilled its name of being thoroughly behind the training of young people for Christian leadership. On the opening evening a social program was put on which could hardly be paralleled again. Well planned and hearty participation in wholesome jollity was augmented by the arrival of two Ford loads of young people who had been on the road for fifteen hours! In spite of two days' rain and treacherous highways this courageous "bunch" ventured on a trip of over one hundred and fifty miles. Their arrival sent the barometer of inspiration and good feeling way high.

This suggestion relative to registration fees may be of value to other conference groups. The designated fee was one dollar or its equivalent in produce, for many of the young people who would attend came from



THE "FORD BUNCH"

rural fields. So the entertaining school larder was supplemented by registration fees paid in the form of canned tomatoes and fresh side meats.

The students of both Star and Thorsby presented World Friendship in vivid dramatizations as well as through verbal snapshots. Altogether these hours of close fellowship and deep thinking mark a time of enlarged experience in the "wonderful way of living." In themselves the conferences were worth while, but what they portend for the future makes them invaluable.

THE MINISTERIAL BOARDS

The Congregational Board of Ministerial Relief
and Thirteen Cooperating State Boards

The Annuity Fund for Congregational Ministers
The Pilgrim Memorial Fund

Bring Up the Reserves!

THE decisive stage in the campaign for the collection of the Pilgrim Memorial Fund has arrived. It is, therefore, imperative to call up the reserves. Responsibility rests mainly on subscribers who for some special reason have delayed payments. We should have \$5,000,000 by April 1, 1925. The Fund has already been pushed, as of May 1, to a total of \$4,565,911 net by the prompt and faithful cooperation of devoted friends of the cause; \$434,090 is needed to reach the goal.

Net receipts for the month of April were \$32,805, making total net payments from the first of the year to May 1, \$247,825. The records show that in the course of the past fifteen months \$45,737.06 has been received on subscriptions where payments have been postponed one, two or three years.

The following letter shows the spirit in which many of these delayed subscriptions are being discharged:

"You would undoubtedly have heard from me a long time ago, had I not met with a very severe accident last September that nearly cost me my life. As it is I have lost both feet above the ankles. I am thankful to be able to be at my desk again. Enclosed please find check for the entire balance. I am sorry that it did not reach you earlier."

Legacies

Additional help in securing this great Foundation has come from new subscriptions, legacies, and renewals and increases of subscriptions, amounting to \$144,640.58. The Fund was particularly aided by the receipt of a legacy in the month of March from the estate of Annie M. Reynolds, late of North Haven, Connecticut, in the amount of \$22,276. This legacy exceeded the total from bequests since the Fund was started.

New Subscriptions

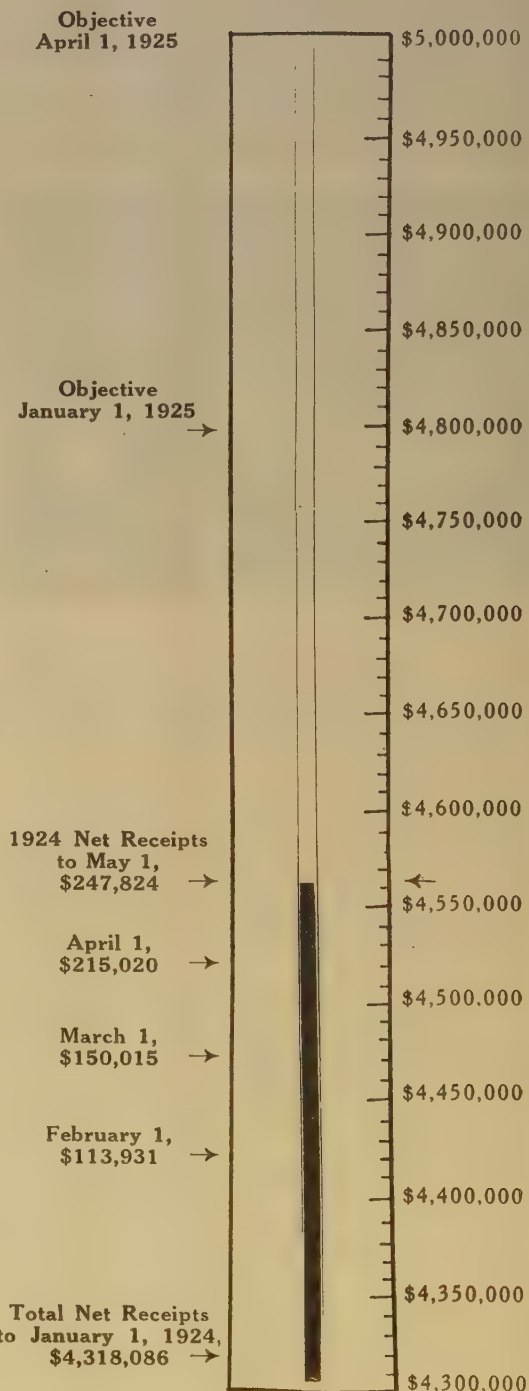
Many new subscriptions are received with letters in a spirit of which the following is representative:

"Enclosed please find a draft which is for the Pilgrim Memorial Fund, in memory of my five 'Mayflower' ancestors. I never have dared to make any pledge toward the Fund, though wishing ever since it was first talked of that I might have a share in it. Now a small legacy has come to me most unexpectedly and it gives me pleasure to share it with those who have done such splendid work for Christ and his children. I am only sorry it is not more, when I know how great the need, in so many cases, is."

These additions to the Fund, however, by no means relieve the necessity for the faithful completion of all pledges. Let pastors, church officials and friends of the cause combine to push the marker on the chart steadily upward!

Pilgrim Memorial Fund Objective

April 1, 1925 - - - - - \$5,000,000



Harry Roberts Miles—Associate Secretary

By ORVILLE A. PETTY, D.D., Plymouth Church, New Haven, Connecticut

This sincere and affectionate tribute from the nearest ministerial neighbor of Mr. Miles gives admirable introduction to his work for the Ministerial Boards. He began service May 19. His coming will relieve the severe stress, for the rapidly increasing work and widening responsibilities, particularly for the Annuity Fund, have been for a long period far too great for the present executive force.—EDITOR.

I COUNT it a privilege to voice a few words of appreciation and introduction. It is easy to love one's neighbor as one's self when Harry Miles is your neighbor. Being a neighbor is one of the real tests of character, citizenship, Christianity! Miles has been my neighbor for many years. Someone has said, "Go to your friends for advice, to your neighbors for help and to your relations for nothing." Helpfulness is natural for Mr. Miles. With sympathy, insight and sound judgment he has helped me immensely through the years.

He is well qualified by temperament, training and experience to help safeguard the Christian ministry of our churches. Child-like in his humility, sage-like in his seasoned mental maturity, business-like in his touch with men, he goes to his new task fitted for it as few men are.



SECRETARY HARRY ROBERTS MILES

dered cheerfully, humanly, efficiently and satisfactorily.

As Associate Secretary of the Ministerial Boards his gracious simplicity will make him approachable, his aptitude for business will make him dependable in financial matters, his intimate acquaintance with our benevolences will make him an expert, his broad experience in humanitarian service will enable him to understand troubled minds and his warm brotherliness will glow even in his correspondence.

I shall miss him as a neighbor, but with his many friends everywhere, I am glad he can serve a larger constituency for which he is qualified to an unusual degree. I congratulate the Ministerial Boards and especially our ministers and their dependents throughout the land. The basic service will be ren-

Lifting the Standard of Pensions

MORE than a year ago the Commission on Missions recommended an increase in the apportionment of the Boards of Relief, State and National, for 1924 in order that the maximum pension might be lifted from \$400 to \$500, with the adjustments of lesser pensions in proportion. While this general increase is not now possible, the Directors, feeling that they could no longer delay the beginning of the new standard, put into effect, April 1, a maximum pension of \$500 per annum for sixteen veteran ministers on the roll, whose noble service and present circumstances made the lifting of the grants imperative. Between the following lines from the letters of the recipients may be read the story of the needs to which the Board ministers and of the wondrous privilege of having a part in its service.

From one in great limitations: "We regret our present necessities but thank God every day for the gracious spirit which breathes through these benefactions. The springtime is coming on slowly and life will be a bit easier in the warmth that will ensue, but you have already warmed our hearts to a fuller realization of the comfort of the eternal friendship."

From another, formerly in one of our greatest pulpits: "I can never wish you to be dependent on a pension, but I do wish you could know something of the softening and enriching of life in a 'pensioner' when he finds that those to whom he looks for blessing are constantly thinking larger and better things for

those they aid. Your letter with the increased remittance made my heart overflow."

From one in desperate illness: "As I grasp the outstretched hand with its generous token of love my soul reciprocates the very best that you all have so kindly conveyed."

From a nearly helpless invalid: "Mrs. G. has a way of demonstrating her gratitude by a flood of blinding tears and I have been wishing that I might find as ready relief for tender emotions."

From one beyond four score years: "I cannot express my feelings for I have no language to fit them. I am overwhelmed by the loving kindness of the Lord and his providential ways with his people. The Christmas gift spread over the period has helped to meet necessities, but we had come to the sight of the end."

Think how little it takes to bring such expressions of joy—only twenty-five dollars more for each quarterly remittance! How trivial a sum to thousands of our people! How easily spent in our own pleasures!

In the original announcement it was suggested that, as it took only \$75 for this calendar year to make this increase, friends of the Board might count it a pleasure to provide individually for the necessities of these saints. Four of the sixteen whose grants were lifted in April now have the increase provided through special gifts. Another has already gone to his heavenly reward. For the eleven remaining the Board will be glad to receive other offerings.

The Ministry of Fellowship and Comfort

THE Board of Ministerial Relief has well been called "the corporate organization of Christian love." A fine definition! The emphasis, however, should be placed not upon the necessary organization, but upon the spirit in which it ministers. In its appeals for larger resources it must deal largely in terms of finance, but its grants are only the outward expression of warm, Christian fellowship. It is far more than a clearing house for the apportionment of financial assistance to aged ministers and widows. It is not an eleemosynary institution distributing a dole of charity to those in need. It is the instrument by which the church expresses its respect for those who have given their lives in its service. Its ministries are wholly in the spirit of the family where the need of any member is the concern of all.

It is the high privilege of the Secretary of the Board to be admitted to the most intimate friendship with these veritable saints of the Lord. They write to him in frankness and confidence out of their inmost hearts as they would to their dearest kindred. They unfold their hopes and needs and limitations. Many a time a soul shrinking from the acceptance of a grant discovers with happy surprise that instead of being lacerated with the sense of financial dependence upon charity he is brought out of the shadow of fear into a sunny room bright with the spirit of friendship and good cheer and of assurance for the future.

In addition to the constant stream of personal correspondence a general letter accompanies the quarterly

remittance, addressed to the whole family of the Board, in token of the close bonds of fellowship. At the beginning of the year a watchword is suggested, that for 1924 being "The Lord is thy keeper."

In the last quarterly message was introduced the prayer for the aged from the heart of Samuel McComb, which had a place in the compendium of prayers issued by our Commission on Evangelism and

which appears on this page. Accompanying the prayer was the following word, which is repeated here in the confidence that the churches echo this interpretation of the service rendered by the aged in the onward moving life of the church.

"Let us not, however, misunderstand the use of this prayer.

There is a tendency as the years multiply for one to think of himself as standing aside while the hosts of the Lord move forward. Those in the evening of their days have a vital place in the progress of the Kingdom. Their eventide cultivates 'the daily practice of immortality'; promotes 'the long look toward that far horizon against which no trifle can loom up large.' To them, then, the church may look for the clarifying of its devotion and the strengthening of its purpose. Their rich Christian experience replenishes the fountains from which those who carry forward the banner of the Cross may renew their strength." The pension to these veterans is not merely a tribute for past service, or a grant for present welfare, but a token of the constant contribution which they make to the power of the church.

A PRAYER FOR THE AGED

"O Thou, whose years are throughout all generations, and who abidest though all else passes away; we pray for those whose days are far spent. Amid the shadows of evening grant them the vision of thy glorious morning. Comfort and sustain them. In their evergrowing loneliness, as friend after friend departs, be thou to them their faithful companion, the same yesterday, today and forever. Give them a forward look; a joyous faith; and when life's day is ended, grant them to lie down to rest in perfect peace and in the joyous assurance that thou hast in store for them such good things as pass man's understanding. Hear this our prayer for our Saviour's sake. Amen."

Membership in the Annuity Fund

The following letter to the Annuity Fund indicates that for many ministers the cooperation of the church in sharing in the annual dues determines the question of membership. It is pathetic to think that any minister, under such conditions as are described, is denied the safeguarding of his age. The amount required from the church budget to sustain such a membership is very small. Earnest effort is constantly given to reach boards of trustees and correspondence is most cordially invited.

"I am one of many ministers on a salary which does not allow more than a few dollars after household expenses are paid. I want to join the Annuity Fund and ought to, but I cannot raise the money to do so. I feel that I cannot ask my church to pay for me, but

I am sure they would if they realized I am one of many. Will you press this as strongly as any other big issue? While it would mean little to the churches it would mean much to the pastors."

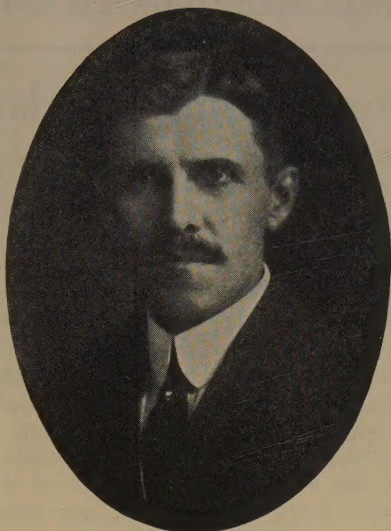
The Congregational Board of Ministerial Relief reports income for four months to May 1, \$68,006.19, a gain over 1923 of \$8,357.01. New grants imperatively needed, with a slight lifting of the maximum in a few cases, keeps pace with the increase and leaves the operating deficit, May 1, \$21,458.59. Ministers are earnestly requested to send for copies of the new illustrated leaflet, "The Veteran of the Cross," for distribution in their congregations. Address Rev Charles S. Mills, D.D., General Secretary, 100 East 42nd Street, New York.

Mr. Bertram H. Fancher

AS recently announced, Mr. B. H. Fancher, Vice-President of the Fifth Avenue Bank, has declined re-election as Treasurer of the Ministerial Boards. The work has vastly increased and now involves such constant care that it appears to him and to the Boards necessary to appoint an active treasurer whose whole time may be given to the task.

At the request of the Secretary, Dr. Henry A. Stimson, for many years President of the Boards, thus expresses the sense of indebtedness to Mr. Fancher for his long period of service:

"Mr. Fancher's withdrawal from the Treasurership of the Board of Relief and the Annuity Fund marks what we hope is only a change of method in his long and valuable service. While his position in the financial world has been a national asset of the Boards, his fidelity, his wisdom and the charm of his personal traits have been of the greatest value to the service and to the promotion of the strong and pleasant bonds which individually unite the directors and the executive staff. It is a satisfaction to know that he retains his position in the Boards and will continue to serve on the investment committees. There is no one of those who came to our side as



MR. BERTRAM H. FANCHER

the work grew whom I valued more, or whose withdrawal would seem to me a more real loss to the cause. My contentment with the change, inevitable as it seems to be, lies in the fact that he will continue to render the Boards the almost indispensable service of his wisdom and experience."

The formal action of the Board of Relief follows:

"In accepting the resignation of BERTRAM H. FANCHER as Treasurer of the Congregational Board of Ministerial Relief, the Directors desire to express their profound gratitude for his service extending over sixteen years, recognizing that at great personal inconvenience and sacrifice of time and strength he has given himself most freely to the service of the Board. To his wis-

dom and skill the financial policies and the present strength and stability of the investments are, in large measure, due. The Board is certainly to be congratulated that, although retiring as Treasurer, Mr. Fancher will continue as a Director of the Board and as a member of its Investment Committee."

The resolution of the Trustees of the Annuity Fund was in similar spirit, emphasizing Mr. Fancher's important service through the creative period of the Fund.

* * *

Rev. William T. Boulton

UPON the withdrawal of Mr. Fancher, Rev. William T. Boulton, the Financial Secretary, was elected as Treasurer, but, to the great regret of the Executive Committee, he is constrained to resign the office to become the minister of the Bedford Park Congregational Church and to accept therewith a position in the business world. Becoming the Financial Secretary of the Boards December, 1922, his service has been of signal importance, particularly in the collection of the Pilgrim Memorial Fund. The Boards, on accepting his resignation, took the following action:

"In accepting the resignation of REV. WILLIAM T. BOULTON as Financial Secretary of the Pilgrim Memorial Fund and Treasurer of the Congregational Board of Ministerial Relief and the Annuity Fund for Congregational Ministers, the Executive Committee of the Ministerial Boards desire to put on record their great appreciation of the loyal and skilful service which Mr. Boulton has rendered since his appointment in December, 1922. To the difficult task of the collection of the Pilgrim Memorial Fund he has brought a combination of tact and vigor, which have resulted in lifting the work to fine effectiveness."

He has won completely the regard and affection of all with whom he has labored and they will follow him with the deepest interest.

The New Treasurer

AFTER the consideration of several names, east and west, Rev. Ralph L. Peterson, of Tamblin and Brown, New York, was elected Treasurer of the Ministerial Boards and Financial Secretary of the Pilgrim Memorial Fund. Mr. Peterson has had special preparation for the service he is to render. Originally intending to enter the business world, he took complete courses in business administration and bookkeeping at Eastman Business College, Poughkeepsie, and later occupied a position in the bookkeeping department of the Franklin Trust Company, New York. Moved by an urgent call to the ministry, he resigned his business place, entered Albion Preparatory School and then put himself through Albion College, where he graduated with high honors, and later from Union Theological Seminary. His pastorates at Rutherford, New Jersey, and Bedford Park Congregational Church, New York, brought him ministerial experience and the warmest commendation from his associates in the ministry. His recent association with Tamblin and Brown in securing endowments for colleges will be of value in his special work of promoting the collection of the Pilgrim Memorial Fund. He is now in charge of a campaign in Detroit for the Women's League Building and Endowment Fund of the University of Michigan. He begins service June 15.

WOMAN'S HOME MISSIONARY FEDERATION

Mobilizing Against Lawlessness

THE month of April of this year included two historic days, when the women of our nation, organizing for the fullest effectiveness of their power, met in Washington to proclaim their demand "For enforcement of all laws, with special stress at present on the prohibition law, the front today where the battle against lawlessness must be fought." This meeting of women was called together by the Chairman of the Woman's National Committee for law enforcement. Church leaders were among "the honorable women" organizing and leading this Convention. The Federation was represented by five delegates, one of whom was on the committee calling this Convention, which marks an epoch in the forward march of the Christian womanhood of America whose patriotic devotion demands, in the words of the slogan of the Convention, "Allegiance to the Constitution! Observance of Law!" A splendid report of this Convention has been printed and a copy sent to the Presidents of our State Unions who are members of the Federation Executive Committee. The personnel of the Convention was remarkable and the array of speakers included the President of the United States.

Congregational women should realize the value of their own influence upon their family, friends and community. They should take their citizenship seriously. Our country calls for loyalty to the Constitution, including the Eighteenth Amendment. The firm foundations of observance of law should be laid for children in the home in precept, in social customs and especially in parental example. The home should teach respect for law itself, not merely for those laws which we happen to like. Let us perform our sacred duty by teaching children obedience in the home that they may become law-abiding citizens. "Women are more susceptible to the moral equations, for they are in closer touch with the child-life—the home-life, and those finer and sublimated qualities which have to do with the working conditions—the home conditions, and the moral and spiritual attributes." Disapproval should be registered concerning jokes or propaganda which tend to foster disrespect for law. Home-made methods, these, woman-made methods, verily—they may defy analysis and puzzle scientific efficiency experts. The chief thing that can be said in their favor is that quite frequently they succeed.

The Federation is a member of the Council of Women for Home Missions and the President of the Council gave expression to the following message:

"Home Missions is the church extending her influence for righteousness. The power of that influence is determined by the attitude of the individuals of

which she is composed. The church's message concerning the law is, 'Let every soul be in subjection to the higher powers.' If Christians refuse such subjection they must grant the same privilege to others, and the law is made of none effect. If they shirk their responsibility in the establishment of righteousness the influence of the church is weakened. In several specific instances in our Empire State where great moral issues were submitted to a referendum the cause of righteousness went down in defeat because, according to those in possession of the facts, Christian people and especially the women of the churches failed to go to the polls and vote.

"We have seen the power of this nation mobilized for war. But who has given us a vision of our nation's power were all our spiritual forces mobilized for righteousness? The wave of crime and lawlessness, the appalling revelations of corruption, the restiveness under restraint, the apparent breakdown of home influences and the widespread disregard for the higher things of life constitute a challenge to the Home Mission enterprise to mobilize these mighty forces for the enforcement of the laws of God and man, for it is 'righteousness that exalteth a nation, but sin is a reproach to any people.'"

The message of President Calvin Coolidge was clear and direct:

"I sometimes wish that people would put a little more emphasis upon the observance of the law than they do upon its enforcement. It is a maxim of our institutions that the government does not make the people, but the people make the government. That is why a gathering of this kind is so encouraging to me. It represents a determination on your part to observe the law. When we have that kind of sentiment in the community the result is not long in doubt."

If we would bring our country to a reign of law, we must come back to the Book of the Law and listen to the voice of God. In our new religious education we need not only the gospel of love and the social program, but the old, old program of obedience which lies back of the Gospel, for Jesus, with his great message of love, never taught that God had abdicated his authority. Business men, rulers, writers, tell us that we need a revival of religion of the old-fashioned kind. Suppose it were to begin here and now. Then would America be safe, her constitution preserved, her laws honored.

"To the wrong that needs resistance,
To the right that needs assistance,
To the future in the distance,
Give yourself."

Remember, now is the time for choosing your young people who are to be summer conference delegates. Is your church one of those which will take this wise step and profit by the inspiration and enthusiasm that such

delegates will bring back with them? It is our firm belief that no church can afford to miss such an opportunity or ought to shirk such a responsibility. Do not let your church miss this chance—but *remember*.

Program Topic—July

The Church Saving the Children Under the Flag of America

Hymn: "Saviour, Like a Shepherd Lead Us."

Prayer: We ask thee, O Heavenly Father, to send thy blessing on all missionaries, ministers, teachers and others who are working among the children of this, our native land. Give them strength and vision to guide the little feet that are learning to tread the highway of Christian service, little hands that are attempting to do thy work, and the young minds seeking truth and knowledge that they may walk before thee in holiness and righteousness all their days, through Christ our Lord. Amen.

Short Talks

How the church can help the Children of the New Frontier: the stories, "How the Minister was paid," "The Old Stonewood."

Children of the Open Country: The story, "Sandy's Choice."

Children of the Industrial World: "Problems and Opportunity in Industrial Centers."

Americans of Tomorrow: "Activities of an Italian Mis-

sion," "The Americanization of Hans." The demonstration, "After Ellis Island" may also be substituted if desired.

Hymn: "When His Salvation Bringing."

Sentence Prayers: We ask thee, dear Father, to bless our native land. May we take counsel of thee and ever follow that which is righteous and good. Amen.

Incline the hearts of those who love thee to manifest that sense of thy goodness and their love to thee by generous giving for the spread of thy Kingdom. Amen.

O, God, without thee we can do nothing, but with thee we are strong. Amen.

May we cast ourselves upon thee and give ourselves with diligence to thy service. Above all, bless our efforts for the children of our land. Amen.

Apply to the Congregational Home Missionary Society, 287 Fourth Avenue, New York, for stories and other material to be used in connection with this program.

New Friends

UNDER the direction of the National Child Welfare Association, "World Goodwill Day" was observed in our Sunday Schools and day schools May 18 and 19. To give special point and emphasis to this observance a delightful set of posters has

different races who live here. If we can teach this spirit to the children who are growing up in our schools and churches, then this problem will be solved for the future, and America will become the land of Good Will and Christian Brotherhood. For this reason, the Federation heartily commends these posters to all those who have any responsibility for our children's work, and to all other parents and teachers as well. If Enrico and Jakob and Peggy and Jeanne Marie and Pedro and Miss Cherry Bloom can become our friends, and we can learn to appreciate the qualities that will make them good citizens in this country, then we shall have taken another forward step in the task of Christian Americanization. And when the children



"At home in France," says Jeanne Marie,
"We simply can't endure
Untidy, torn and dirty clothes;
And though we may be poor,
We're always clean and neatly dressed.
Of that you may be sure."



Enrico says: "In Italy,
We never are cast down;
For song and sunshine are the rule
In each Italian town.
A son of sunny Italy
Will never sulk and frown."

in prepared, entitled "Children from Many Lands," which, in a quite irresistible way, picture the life of children in ten different countries, viz., England, France, Holland, China, Italy, Russia, Germany, Japan and America. The coloring in the posters is excellent, the verses charming, and the whole set warranted to catch the attention of child or grown-up. The price of the set is \$1.00, postpaid, and orders may be sent to our own Pilgrim Press, 14 Beacon Street, Boston, Massachusetts, or to the Federation office in New York.

All home missionary workers realize that perhaps the greatest need in our country today is the creation of a spirit of brotherhood and friendliness among the

have learned to love these new friends, then they will surely want to give the special pageant, "Good Will the Magician," which "brings out the magic of friendliness and good will to all nations and gives the children the chance to act out the picture story."

THE FOUNDATION FOR EDUCATION

Committee on Cooperation

IN order that information concerning activities of the Foundation for Education may be easily accessible to churches and individuals of the Congregational fellowship a Committee on Cooperation is forming throughout the country. It is expected that all heads of our affiliated institutions shall be members of the committee and that other members shall include state superintendents, presidents of the Women's State Unions, and representatives of district associations of the several states. Up to the present time, exclusive of the institution heads, the following named have accepted membership in the committee:

- ALABAMA—Mrs. E. W. Butler, Thorsby, W. H. M. U.
 ARIZONA—Mrs. J. B. Brown, Phoenix, W. H. M. U.
 SOUTHERN CALIFORNIA—Dr. George F. Kenngott, Los Angeles, Superintendent; Dr. Henry Kendall Booth, Long Beach; Rev. Holland F. Burr, Los Angeles; Prof. Clifford N. Hand, Claremont; Prof. Hugh Hartshorne, Los Angeles; Rev. Herbert C. Ide, Redlands; Rev. Henry B. Mowbray, San Bernardino; Rev. Paul A. Davies, Santa Barbara.
 COLORADO—Mrs. A. J. Sullens, Denver, W. H. M. U.
 CONNECTICUT—Mrs. Chas. H. Thayer, Hartford, W. H. M. U.
 WASHINGTON, D. C.—Dr. Walter A. Morgan, 1841 Irving St., N.W.
 FLORIDA—Mrs. C. R. Wilson, St. Petersburg (also of Detroit), President, W. H. M. U.
 GEORGIA—Mrs. L. H. Keller, Atlanta, W. H. M. U.
 IDAHO—Mrs. Charles E. Camp, Weiser, W. H. M. U.
 ILLINOIS—Mrs. Wharton Plummer, Oak Park, W. H. M. U.
 INDIANA—Dr. John Humfreys, Angola, Superintendent; Rev. Martin Lee Grant, Marion; Mrs. Timothy Harrison, Indianapolis, W. H. M. U.; Rev. Robert Murray Pratt, East Chicago.
 IOWA—Rev. P. Adelstein Johnson, Grinnell, Superintendent; Dr. John H. Andress, Sioux City; Rev. J. P. Burling, Decorah; Rev. Henry K. Hawley, Ames; Rev. Ira J. Houston, Iowa City; Mrs. P. E. Somers, Grinnell, W. H. M. U.; Rev. B. M. Southgate, Algona; Dr. Fred'k W. Long, Keokuk.
 KANSAS—Rev. John B. Gonzales, Topeka, Superintendent; Rev. L. Bookwalter, Muscotah; Rev. R. A. Eusden, Lawrence; Rev. E. A. Gregory, Topeka; Rev. Frank Peyton, Wellington; Mrs. L. C. Schnacke, Topeka, W. H. M. U.; Rev. Ludwig Thomsen, Osborne.
 LOUISIANA—Rev. F. W. Leavitt, Jennings.
 MAINE—Mrs. W. B. Johnson, Woodfords, W. H. M. U.
 MASSACHUSETTS—Mrs. Henry F. Smith, West Medford, President, W. H. M. U.; Miss Ona A. Evans, Boston, Field Secretary, W. H. M. U.
 MICHIGAN—Rev. John W. Sutherland, Lansing, Superintendent; Mrs. H. L. Wilton, Grosse Ile, W. H. M. U.; Rev. George Benford, Grand Blanc; Rev. George H. Coman, Richmond; Rev. H. Heafeld, Garden; Rev. Percy C. Jesson, Detroit; Rev. J. H. Jowett, Suttons Bay; Rev. D. J. Miller, Grand Rapids; Mr. Harry W. Sowton, Wolverine; Rev. C. E. Taggart, Reed City.
 MINNESOTA—Dr. Everett Leshner, Minneapolis, Superintendent; Rev. Harry Blunt, Alexandria; Rev. E. C. Ford, Benson; Rev. Elmer D. Gallagher, Waseca; Rev. Wm. A. Lee, Winona; Rev. Vere V. Loper, Minneapolis; Rev. A. W. MacNeill, International Falls; Rev. Wm. A. Minty, St. Paul.
 MISSOURI—Mrs. B. F. Finkel, Springfield, W. H. M. U.
 MONTANA—Rev. Elmer H. Johnson, Billings, Superintendent; Rev. John R. Hahn, Missoula; Mr. Robert C. Line,

- Columbus; Rev. S. R. McCarthy, Livingston; Rev. Raymond B. Walker, Billings.
 NEBRASKA—Rev. W. A. Tyler, Lincoln, Superintendent; Mrs. E. L. Marty, Lincoln, W. H. M. U.; Rev. Jam A. McKeeman, Blair; Rev. Warren Morse, Ogallala; Rev. B. J. Trickey, Albion.
 NEW HAMPSHIRE—E. R. Stearns, Concord, Secretary; Rev. Robert H. Dunn, Lancaster; Rev. G. Homer Lar Milford; Rev. Moses R. Lovell, Durham; Mr. Charles P. Tracy, Meriden.
 NEW JERSEY—Dr. Jay T. Stocking, Upper Montclair; Mr. D. Foster Updike, Glen Ridge, W. H. M. U.
 NEW YORK—Mrs. J. J. Pearsall, New York City, General Secretary, W. H. M. F.; Mrs. H. F. White, Syracuse, W. H. M. U.
 OHIO—Mrs. Dan F. Bradley, Cleveland, W. H. M. U.
 OKLAHOMA—Mrs. George L. Bowman, Kingfisher; Rev. Lucian J. Marsh, Oklahoma City, Assistant Supt.
 OREGON—Rev. C. H. Harrison, Portland, Superintendent.
 PENNSYLVANIA—Dr. Charles W. Carroll, Philadelphia, Superintendent; Dr. C. A. Blanchette, Pittsburgh; Rev. Geo. C. L. Cooley, Philadelphia; Rev. Harla F. Gould, Meadville; Rev. J. H. Gray, Nanticoke.
 SOUTH DAKOTA—Dr. David J. Perrin, Huron, Superintendent; Mr. Chas. A. Alseth, Lake Preston; Mrs. G. E. Green, Ipswich, W. H. M. U.; Miss Ruby Grimes, Aberdeen; Mrs. A. F. Nelson, Eagle Butte.
 TEXAS—Dr. A. E. Ricker, Dallas, Superintendent; Dr. Thomas H. Harper, Dallas; Rev. John M. Peyton, Friona.
 VERMONT—Wm. F. Frazier, Burlington, Secretary; Mr. Edwin D. Burditt, Rutland, W. H. M. U.
 WISCONSIN—Dr. Theo. R. Faville, Madison, Superintendent; Mrs. O. L. Robinson, Elroy, W. H. M. U.; Rev. Thomas Barker, Adams; Prof. John P. Doane, Beloit; Mr. C. L. Hill, Rosendale; Rev. Wm. Lodwick, Sparta; Rev. A. H. Schoenfeld, Mineral Point; Mr. John Whitehead, Janesville.

Church groups or individuals desiring information or literature will feel free to call on any member of the committee or on Foundation headquarters, Room 1312, 19 South LaSalle St., Chicago, Ill.

The Contribution of Congregationalism to Education

WE were the first to plant a college on the shores. We were the first to establish here a system of graded schools. We were the first to open college doors to women as well as men on equal terms. We were the first to establish a college for the higher education of women. We were first to establish schools for the education of the freedmen of the South. We were the first to found institutions of learning in many foreign lands. We have been first, in proportion to our numbers, in supplying both men and women with a treasure for the education of the world. And if Heaven will concerning us for the days which are to come can be gleaned from the way along which He has led us through the centuries which are gone, then it would seem that we are ordained to minister especially to the human mind, and along educational lines we are to seek and expect our coming victories. Let us be generous with our gifts that no one of our existing schools shall ever for lack of money perish from the earth.—Dr. Charles E. Jefferson.